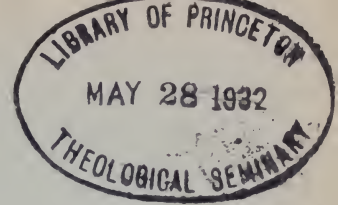




Digitized by the Internet Archive
in 2015

The Outlook of Missions



VOLUME XXIV

MAY, 1932

NUMBER 5

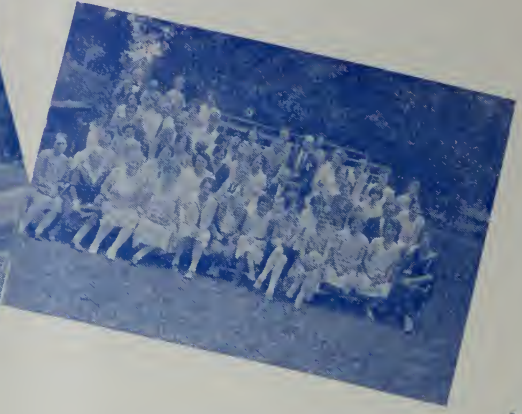


RAHAUSER MEMORIAL CHURCH, NORTH JAPAN COLLEGE, SENDAI, JAPAN

Erected by
Ella A. Rahauser
to the Glory of God
and
in Memory of
Rev. Frederick Rahauser,
George Frederick and Isabella
Rahauser
and
George C. Rahauser
A. D. 1931



Don't Waste Your Vacation



Spend a portion of it at a Missionary Conference

You will find there congenial fellowship in delightful surroundings, Christian information and inspiration, international outlook on modern world problems, physical refreshment, mental and spiritual uplift.

Your vacation will last all year.

Especially timely and appropriate are the missionary themes for this year.

The *Home Mission Topic* is "The American Indian" and for our Church that means the Winnebago Indian.

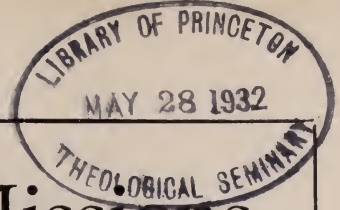
The *Foreign Mission Topic* is "China," and no subject could be more important for the consideration of our Church now.

The Dates

Bethany Park, Brooklyn, Indiana.....	July 2 to July 8
Hood College, Frederick, Md.....	July 9 to July 15
Shady Side Academy, Pittsburgh, Pa.....	July 10 to July 20
Heidelberg College, Tiffin, Ohio.....	July 16 to July 22
Ursinus College, Collegeville, Pa.....	July 23 to July 29
Catawba College, Salisbury, N. C.....	July 24 to July 29
*Theological Seminary, Lancaster, Pa. (Tentative) ..	August 1 to August 8
Mission House, Plymouth, Wis.....	August 8 to August 14
Grace Church, Buffalo, N. Y.....	September

Note these dates now and make arrangements to attend a Conference.

*School of Missions.



The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States

CONTENTS FOR MAY

THE QUIET HOUR.....	194
---------------------	-----

GENERAL

Facing Our Perilous Times.....	195
The Voice of Peace Heard in Japan.	197
The Bible and the World's Need....	198

HOME MISSIONS

Report of the Standing Committee on Home Missions to the Eastern Synod	199
Notes	200
The Passing of a Pioneer.....	201
A Home Mission Field.....	202
Pleasant Run Boulevard Church.....	204
Chaplains and the Churches.....	206
Observations of the Treasurer.....	207
Capital Punishment	209
A Message from the American Friends Service Committee.....	210
Communism in the Church.....	211

FOREIGN MISSIONS

Progress Amidst Hard Times.....	213
Kagawa Visits Inawashiro.....	214
A Prayer of Thanks.....	215
Dedication of Rahausser Memorial Church, Sendai, Japan.....	217
Notes from Western Hunan.....	218
Ladies' Aid Meets.....	220
Personal Glimpses of the Workers in the United Mission in Mesopotamia	222
Our Young People.....	224
Children's Corner	226

WOMAN'S MISSIONARY SOCIETY

I Am An American.....	227
Christian Adventure ..	227
"Present Day Iraq".....	230
Welcome, Thrice Welcome.....	230
Of Current Interest.....	231
Our Japanese Friends in Sunny California.....	232
Silver Bay Summer Conference.....	234
Among the Reading Course Books.....	234
Consecration and Commemoration.....	236
Literature Chat	237
Girls' Missionary Guild.....	238

SUBSCRIPTION ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions." Room 310, Schaff Building
1505 Race Street Philadelphia, Pa.

Entered as Second-class Matter June 12 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God!

—Philippians 4:6.

The time has come to ask how far the Church can accept the guidance of those whose standards are predominantly material and commercial without weakening or losing the spiritual life which manifests itself in ethical passion for the service of humanity.—JOHN R. MOTT.

The very best credentials for a Christian minister are to be found in the lives and characters of his people.—CHARLES R. ERDMAN.

Raise up servants of the people who shall establish justice in the land and fashion fairer patterns for the society that is to be.—GEORGE STEWART.

Fear is born of material-mindedness. It involves at least partial ignorance of the true nature of God and of the law of His Universe.—VAN RENSSELAER GIBSON.

God takes the sorrow that we bear
With shining hands that never grope,
And tenderly he weaves of it,
With patience for the leaves of it,
Love's blossom of immortal hope.

—ANGELA MORGAN.

One thing is clear, that, in the wisdom of God, the righting of the world is conditioned upon the co-operation of those who are willing to act on the principle that they are the children of God.—CORNELIUS HOWARD PATTON.

Unless, therefore, we are doing always God's will, filling out His plan for our life, the unbrokenness of prosperity is not an unmixed good.—J. R. MILLER.

"And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never saw despair,
And hope lights up the way
Upon the darkest day."

For ages we have been trying to build a humane order upon an inhuman basis. It cannot be done.—JOSEPH FORT NEWTON.

Go, search your heart, America . . .
Turn from the machine to man,
Build, while there yet is time, a creative Peace.
—JAMES OPPENHEIM.

"To trifle with the loyalties of life is to invite disaster."

"Only we must not lose our sense of discontent with the second best, but press on until our fairest visions, our highest ideals, shall have been wrought into the structure of reality."

The Sowers go forth once more,
Sowers of vision, sowers of the seed
Of peace or war;
Shall it be peace indeed?

—WILLIAM ROSE BENÉT.

"Ignorance, superstition and prejudice are going to play less and less part in our national life and intelligence; faith and toleration will be more and more prevalent."

The Prayer

○ THOU who didst of old stand among the suffering and the sorrowful and pour Thy love upon them, grant that today all the world may know Thee! Thou dost still carry on Thy heart of divine and infinite pity the burdens of all men. Deliver us from evil in the Father's name! Amen.

The Outlook

VOLUME XXIV

NUMBER 5

MAY, 1932

of Missions

Our Motto: The Church a Missionary Society—Every Christian a Life Member

Facing Our Perilous Times

The Perils of the Times Faced by Individual Christians and Church Organizations

By REV. CLELAND B. McAFEE, D.D.

THE particular times through which we are passing contain three levels of peril for Christian believers and for the Church of Christ.

1. At one level is the peril that we may take counsel of despair and break under the strain. The suicides of recent months are terribly significant. They have not all been unbelievers; Christian men and women have broken nervously and spiritually and have flung away their lives. Churches may do the same thing. They can plan to close their doors, to go out of business entirely. In a small city many ministers are reported to have been released and the churches are doing little to maintain spiritual influences in the community.

Thank God, many men and churches do not feel this peril. Their courage has not broken and they have no thought of ending the struggle. This must not blind us to the instances where the peril is realized. It is a minister who writes to a friend that he is almost breathless from the effort to withhold himself from the group who are escaping the long and heartless struggle by ending life. A pastor reports his third suicide funeral in two weeks. The suicide of churches is quite as serious for the future of their work.

Let all of us, for our own sakes and for the sake of others, set ourselves steadily against the peril of despair even in the hardest days. Churches need not be

closed if men will keep up their hearts. Life cannot be flung away if men keep their balance of thought.

2. At another level is the peril that we may take counsel of fear and plan irretrievable steps which will leave us crippled when this depression is over. A man recklessly sacrifices valuable securities, a church sells land or possessions which it will direfully need when the full current of life starts again, and does it because of the terrific pressure which is more readily sustained in this way than in some other and more difficult way. Some mission boards are closing Missions or stations, selling land, abandoning buildings, withdrawing missionaries, although these straining times will pass and then it will be exceedingly difficult or impossible to get a foothold again or to re-establish the work. Children are taken out of school or college because maintaining them there is so difficult; but the only possible years of education are being lost, never to be recovered. People talk calmly of closing up colleges and other institutions, as though it could be done for a while and then undone.

If we come out of this adverse period with our equipment lost and our whole program crippled, it will be because we could not quite bring ourselves to take the last hard hill with courage. We have burned the handle of our axe to keep us warm for an hour and so cannot protect ourselves against cold hours that await us.

The church has years of service yet and we shall one day pull out of this sag. Then we will want all we can carry through with us of permanent values. Let us be sure that what we really give up does not represent unnecessary sacrifice of the future.

3. At another level is the peril that we may take counsel of indolence or indifference. It is the most serious peril of all—that this august experience may pass and leave us unchanged. Here is one of God's great opportunities, however it has been caused. In it surely He means us to find values which will change the future, not adversely but favorably. It is a time to take honest stock of ourselves and of our work. Are we working by the right program, on the right principles? Are there phases of our work, traits of our lives, which we ought steadily and firmly to abandon, to alter, to reverse? No one can wonder now when anyone deliberately and determinedly sets his feet on a new path. Are we wasting money, time, strength? It will be a sheer tragedy if we learn nothing, change nothing, set nothing right, at such a time. Our danger is that we will simply wait until the storm blows over, convinced that it was not our fault in any case and that we have been sufficiently right all the time.

In church life, the peril is dreadfully real. Are we Christian people correcting our scale of values? Will we come out of this experience with the old feeling of the primary worth of money? Are the unlosable things shown now to be the real things? We have not had money for our programs as we had before; what is this doing to our judgment about these programs? Are there more important elements, elements which we can always keep, through adversity and plenty? And do those more important things bulk any larger than before? And how do we now rate our own conveniences and desires as compared to the needs and service of the world?

We have been restricted in receipts in

the church. What did we cut off first? Did we carefully see to ourselves first, regretfully but firmly cutting off benevolences, missions, charities? Or did we do as some churches did—cut them off last? We have tried to help the needy and unemployed nearby. Have we thus learned the relative values of our own desires and the needs of other people? Yonder are the nations of the world, a line of missionary helpers running through them. At what point in our reductions did we cut them off? Over in another part of the city is our mission chapel; where did we rate it when we began to reduce? Did the near thing grip us so firmly that we talked about a man's first duty being to his own, forgetting that the mission chapel people are God's "own," and therefore vital to ourselves?

What will this trying time do to our valuations? What will our church trustees feel when it is over about benevolences, missions, support of distant enterprises? Are they prepared to cut off all "outside" things, so that they can carry the local work with less strain? Here will be the tragedy of the time—not while it is going on but after it is over, if we are uncorrected, unchanged, unchallenged.

On the other hand, the perils can spell power for us. We can learn *courage* instead of despair, *faith* instead of fear, *unselfishness* instead of self-protection and self-preservation. We can come out of this experience more Christian, better ready to make the most of the richer opportunities which are awaiting us when the balances are adjusted again. Our churches can come out of it, many of them are planning to come out of it, ready for a swift and unhesitating advance. Let all our notes be notes of faith and hope. God is not "depressed" in our depression. He is with us to bear us through it; in all our afflictions He is afflicted, but the angel of His presence can save us as it saved our fathers.—*The Presbyterian Advance*.

"I enjoy reading THE OUTLOOK OF MISSIONS so much, that I do not want to miss a copy."—EMELIA BEALE, Baltimore, Md.

The Voice of Peace Heard in Japan

By REV. SIDNEY L. GULICK, D.D.

ALTHOUGH Japan's militarists swept the nation into the enthusiasm of war psychology, recent information shows that a saving "remnant" has not bowed the knee to Mars. A "Who's Who" of the peace movement, just received, gives the names of twenty-one valiant men and women, of whom Toyohiko Kagawa and Dr. Inazo Nitobe are the best known in the United States. The list includes many other leaders well known in Japan, such as Rev. Michio Kozaki, pastor of one of the largest churches in Tokyo, several other pastors and Christian social workers, Miss Takako Kato, general secretary of the Tokyo Young Women's Christian Association; Miss Fusae Ichikawa, "the Mrs. Carrie Chapman Catt of Japan," and a number of professors in colleges and universities.

One of these leaders, Motojiro Sugiyama, was elected to the Diet at the recent election (February 20, 1932), "after a month's electioneering during which both he and Dr. Kagawa preached peace at all their proletarian political gatherings, without let or hindrance. Surrounded by their strong proletarian following, and always making it clear that the profits from Japan's imperialistic expansion in China will go to the rich only, these proletarian leaders are safer in preaching peace than members of the 'privileged classes.'"

Dr. Kagawa, after an exceptionally outspoken peace sermon, was asked by an American friend how it was that he and his co-workers suffer no inconvenience because of their peace activities, whereas Dr. Nitobe is in danger of assassination for his peace lectures. He replied that it was due to his clear affiliation with the proletariat. "If I say openly that war is wrong, . . . they will get angry and the three army detectives present will arrest me. But I say, 'Capitalism with Imperialism is wrong,' and I let the Prophet Daniel say the rest!"

After picturing Nebuchadnezzar and his disturbing dreams, in the sermon referred to (February 28), Dr. Kagawa gave the interpretation that power based

on violence does not effect a real conquest. "We can only conquer by meekness and kindness. . . . If Japan wants to build a real empire in the Orient, it must follow the teachings in the book of Daniel. No matter how firmly the generals hold their ground, their efforts will be useless. . . . As a result of the present fighting, there is bound to come a famine. . . . Even if Japan wins, we shall all be in trouble. In Japan we are crying *Banzai* now—but the handwriting on the wall is also appearing. . . . No matter if Japan expands through capitalism and militarism, Japan will fall! I'm sorry to say it, but it is true!"

During the campaign both Dr. Kagawa and Mr. Sugiyama gave lectures every evening in Osaka and vicinity to packed audiences and always preached against the present military aggression in China. "Enthusiastic clapping greeted their peace utterances."

Another of the peace leaders described in "Who's Who" is Kurataro Hirose, Secretary of the All Japan (Laborers) Anti-War League, organized by Dr. Kagawa three years ago. For his anti-war activities Mr. Hirose has served two prison terms. "I had a good chance," he says, "to study while I was in prison."

Motoichiro Takahashi and Dr. Kagawa are the poets of the peace movement. So deep is Mr. Takahashi's feeling of personal responsibility for peace that he gave up a remunerative position in the library of a Christian university because compulsory military instruction was given in the chapel. In his efforts to help the unemployed of Tokyo, with the assistance of Dr. Kagawa he secured tents and set up a tent village. One blanket was provided each man for a bed. As for food, on most of the days there was little more to give than rice-dough and potato peelings. Mr. Takahashi lived with the men and served as mayor of the tent village. He persuaded these down-and-outers to promise not to get drunk, not to be lazy or lie or gamble or smoke in the tent. "All this was later dramatized, not by his friends but entirely by outsiders, and the play

ran for a time in one of Tokyo's downtown theatres. It was also broadcast throughout the empire, and overnight Takahashi San found himself a well-known social worker and dramatic hero."

In one of his poems, "Child of an Aching Heart," Mr. Kagawa says:

"Again have I become the child of an aching heart,

Carrying the burden of Japan's crime,
Begging pardon of China and of the world

With a shattered soul.

Again am I a child of sadness."

In a poem entitled "To the Republic of China," Mr. Takahashi says:

"We hold out warm hands to your country,

Heartily do we long for the completion of the Revolution

And for the Union of Asia.

We pacifists, feeling our powerlessness and neglect of duty,

And shamed at our country's action,
Yet assure you of the sincerity of our hearts."

(October 30, 1931).

—*Federal Council Bulletin*.

The Bible and the World's Need

THE present state of the world, with its depression and confusion, is a summons calling us back to the Bible to learn its message, and forward with the Bible to make its message regnant in human life. More than ever in times of discouragement and perplexity we need its guidance.

In the Bible we are called to that faith in God and in the possibilities of life which is the deepest of our personal needs. We must gain its spirit of courage and trust which can sustain us in even the most anxious and troubled hours. We must lay hold afresh of its unshakable assurance that a Divine purpose of love is at the heart of the universe and gives meaning to our human struggle.

In the Bible we are called to those standards of true living on which any abiding civilization must be built. We are called to place spiritual values above material gain, to care more for inner integrity of character than for external things. In a day when insidious forces encourage a selfish disregard of law and of the welfare of the community and weaken the sense of civic honor and high citizenship we need to catch anew the intense passion of the Bible for righteousness.

In the Bible we are called to the principles on which our social and economic structure must be built if it is most fully

to serve the common good and permanently prosper. We must learn, more than we have yet learned, that we are "all members one of another." Those who are strong are to bear the burdens of the weak; those who have enough are to share in generous sympathy with those in need. If we follow the Bible, love and brotherhood and the spirit of co-operation will be made the touchstone of every aspect of organized society and no conditions will be tolerated that create an underprivileged class, exploit any group for the advantage of another or magnify profit-seeking above the motive of service.

In the Bible we are called to the new way of life for the nations, for which the world in anguish waits. It teaches us to think of the world as one, since all mankind is the one family of God, and to cultivate a spirit of invincible goodwill toward every people. Under its inspiration we dedicate ourselves to the achievement of a day when "nation shall no longer lift up sword against nation nor learn war any more."

All this, and more, indispensable to any real solution of the most crucial problems of our day, we find in the Bible as the disclosure of the will of God, made supremely clear to us in its record of the life and teaching and spirit of Jesus Christ. Now, as always, the Bible is the Word of God to us, bringing the needed message of personal and social salvation.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Report of the Standing Committee on Home Missions to the Eastern Synod

Dear Fathers and Brethren:

Your Committee on Home Missions has carefully examined the Annual Statement of the Board. The field of labor is confined to this great gem among the nations of the earth. We are operating in this great age of development, achievement, convenience and even luxury, when our natural resources, and our vast extent of rich soil is amply capable of producing enough for all, and to spare, with most of the wealth and most of the automobiles of the world.

Very likely the greatest mission field in the world today is the United States of America.

In view of all these bright truths, by all the laws of reason and logic, it would seem absurd that your committee should appear pessimistic. Paradoxical though it may seem, we have perhaps the gloomiest report of any committee on Home Missions in the last hundred years. We feel sure that no committee on Home Missions has ever studied an annual statement of your Board with less pleasure and satisfaction. No committee could have been more at a loss as to what to recommend to your Reverend Body.

For more than a hundred years your Board has reported an unbroken succession of increases in its annual receipts from the Church. In 1930 the receipts fell far below those of 1929. All hopes for a normal year in 1931 were shattered, when there was shown a still further decrease of \$46,000—a total shrinkage of \$100,000 in two years with only 47% of the apportionment for 1931 paid.

Missionaries are now owed \$50,000, many of them five months and until recently for six months without pay. Besides this shortage in apportionment upon which the Board counted to carry on its work, a number of banks from which

money was borrowed, have closed their doors, to bring an even more embarrassing situation. In two years, not a new mission has been enrolled. Your Board has passed by the opportunity to enter most promising fields. Salaries throughout the entire jurisdiction of the Board have been reduced 10%. It has discontinued the salary of the Superintendent of the Department of Evangelism and the Superintendent of the Pacific Coast, and it has relinquished some of the office space at headquarters.

We are less a mission church right now than we have ever been, and a church not a missionary church is soon not a church at all.

What shall we recommend? What will you do with our recommendations? Not will you reject or adopt them, but what will you really do with them after you have adopted them?

In love for the brethren who have wrought and sacrificed through the long years of our proud history, and of all who still labor, we appeal in the name of the Eternal Kingdom of Christ and in the name of our old historic church of the Reformation, whose reputation and good name is more at stake right now than we are perhaps inclined to believe.

Your Committee recommends:

1. That Synod regrets that our congregations have failed again to support the Board through the apportionment, (whether through lack of interest or lack of ability or both) so that additional hardships had to be endured by 250 of our Home Missionaries.

2. That Synod make a very special effort this year to raise the full apportionment for Home Missions.

3. That Synod commends most heartily, to the sympathetic consideration of every congregation, the plan of the Emer-

gency Fund now in progress, to relieve the immediate situation.

4. That Home Mission Day be observed the second Sunday in November (November 13) and that the program presented by the Board be used wherever possible.

5. That Synod commend the six missions that have attained to self-support in 1931.

6. That in order to encourage and secure a brotherly sharing of the burdens of the day, in the churches, Synod encourage boards, institutions and churches, having funds to invest, to invest them in securities being offered for sale by our own boards, institutions and churches.

7. That a special effort be put forth to

interest members to contribute to church-building funds, both in the making of wills and in immediate gifts.

8. That in these times of stress the Board continues to practice every economy that is consistent with fairness and efficiency.

9. That, in order to relieve the Board, mission churches be linked at least temporarily with other churches to form a charge where it can be done.

Respectfully submitted,

CLARK W. HELLER,

DALLAS R. KREBS,

GEORGE HARTMAN,

CHARLES A. LIPPINCOTT,

D. B. BORTZ.

Notes

A YOUNG People's Conference was held in the First Japanese Reformed Church of San Francisco, California, on April 10th, and was attended by 200 delegates from different churches in the Bay area. The theme of the conference was "Teach us to pray." The Board of Home Missions has a Missionary in this congregation in the person of the Rev. Yoshiharu Saito, whose salary is paid by the Woman's Missionary Society of General Synod. Mr. Saito is doing a very splendid work among the Japanese young people.

* * *

Trinity Mission, Detroit, Michigan, is without a regular pastor at present, but the Deaconess, Miss Marcelene L. Gannaway, is diligently at work in the congregation and in the community. She makes many calls on the sick and supplies clothing for the needy. She has charge of the Junior Choir and occasionally substitutes for the regular organist. She is also co-operating in raising money to finance the work of the church. The Ladies' Aid Society has pledged itself to raise \$100 a month for the church and this rate has

been sustained since last January. Rev. Theodore C. Wiemer is temporarily supplying this mission.

* * *

The Commission on Evangelism of the Federal Council of the Churches of Christ in America will hold its annual Retreat at Northfield, Mass., from June 15th to 17th. A very interesting program has been arranged dealing with vital issues in the field of Evangelism. The Reformed Church will be represented by Dr. Rufus C. Zartman, and by Dr. Charles E. Schaeffer who has served as the Recording Secretary since the organization of the Commission in 1913.

* * *

The Hungarian Reformed Church at Burnside, Chicago, Ill., of which the Rev. Eugene Boros is the pastor, has only one of its male members who finds regular employment, yet this congregation has raised \$50 towards the Emergency Fund. Word also comes to us that the Westside Hungarian Reformed Church in Buffalo, N. Y., of which Rev. John Szeghy is the pastor, has raised \$35 for the Emergency Fund.

It is still a little early to PACK your SUIT-CASE for a Summer Missionary Conference, but it is not too early to PACK your MIND and the minds of the other Church folks with the MANY GOOD REASONS why you and they should attend a Conference this year.

The Passing of a Pioneer

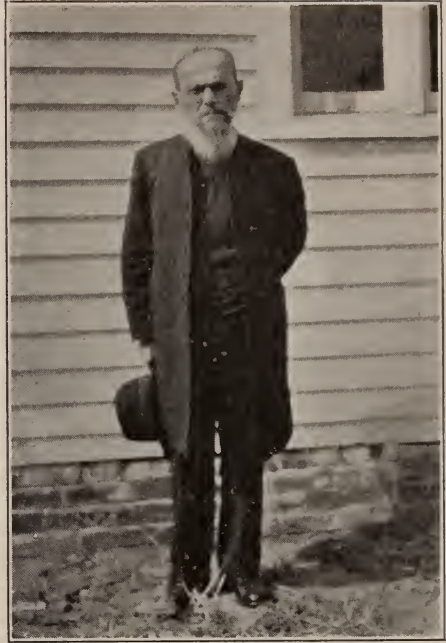
REV. THEODORE P. BOLLIGER, D.D.

WITH the death of Rev. John Baptiste Braun, on February 11, at Columbus, Nebraska, another of our Western ministerial pioneers is gone. Only two or three are still with us, of the men that laid the foundations of our Church west of the Mississippi River. Perhaps no other man had the privilege of giving pioneer service in four Western states; namely, Iowa, California, Oregon and Nebraska, as did Rev. Mr. Braun. He gave 62 years of ministerial service to the Reformed Church; 54 of these years he served congregations in the states named above.

Rev. Mr. Braun was born in the grand duchy of Baden, Germany, in 1842. He was trained for the ministry in Geneva, Switzerland. After serving as assistant pastor of a French congregation and also as an instructor in the well-known theological and missionary training school of St. Chrischona, near Basel; he came to the United States in 1870. With the exception of about eight years during which he was pastor in Ohio, all of his life was spent in the West.

Rev. Mr. Braun's introduction to the life of a pioneer missionary was not propitious. He served a little congregation of forty members at Girard, Iowa. The people were able to give only \$75 a year, and the minister had to pay his own house rent. To be sure, the Home Mission Board of the Synod of the Northwest added \$50 a year to the salary paid by the congregation and the people gave of the products of the land according to ability, but even so the income was despairingly small for the young parson and his wife. A few years later Mr. Braun worked valiantly in California and Oregon, amid privations similar to those experienced in Iowa. During the last half century, he labored in Nebraska, founding and serving several congregations. His last pastorate, lasting nearly 35 years, was in Platte county, in a Swiss community, called Gruetli and Duncan.

The soil of Platte County is rather light, the people were extremely poor, and pastor and people had a hard struggle, to escape starvation. The early pastors in Nebraska all passed through similar experiences. Even though the people



REV. JOHN BAPTISTE BRAUN

loved their church, they could give but little support to the pastors. One of them declared, "The years between 1870 and 95 were years of privation and suffering for pastors and people alike." Another wrote, "I lived the first year with my wife in an unplastered attic. The furniture I made myself and three chairs I borrowed from members. For six months we lived on bread and coffee. When one of the members in early summer brought us a head of new cabbage, it smelled so good we both sat down and cried." From a letter written in 1873, I will give just one more quotation, "A great cold wave swept over Nebraska in December. I had no money. The coal supply was exhausted. Lumps of ice formed on the walls. The water in the bucket had two inches of ice in the morning. We were in despair. And then, I had a wedding and the groom gave me \$5; soon afterward, I had another wedding and got a second \$5 bill; hence, we managed to live." The same missionary also reported that when he went to preach at Columbus on one occasion, a farmer of the congregation

shot five wolves in one night, as they were prowling about the house.

Mr. Braun could have told similar tales; but such experiences were taken as a matter of course half a century ago. Many opportunities were offered him to leave Gruetli-Duncan, but he refused even to consider them. Near the end of his long pastorate, he summed up his experiences in these words "The pastor and his flock live together like a family under the care of the Father. As I see it, the early confidence and love have not diminished. We are thirty regular families and some friends. My class of confirmants consists of the children of fathers and mothers whom I have confirmed. We have not worked special wonders, except the wonders of love." Eight years ago the infirmities of age obliged him to entrust the care of his beloved congregations to younger and more vigorous

hands. His aged wife and two sons survive and mourn the passing on of the father.

When Rev. Mr. Braun was born, the Reformed Church did not have a single congregation nor a pastor in all that vast western territory between the state of Ohio and the Pacific Coast, where today 353 congregations are scattered over seventeen states and three provinces of Canada. In four of these, he helped to lay the foundations. When he began his ministry in this country, the membership of our Church was 118,000; today that number has been trebled. During the years of his most active ministry, sacrifices and privations were taken as a matter of course as being the chief mark of the sacred calling; but today assuredly the membership and the leadership of our Church need to recapture the vanishing virtues of humbleness and sacrifice.

A Home Mission Field

By REV. JAMES M. MULLAN, D.D.

Superintendent Department of the East

FOR the most part the Home Missions enterprise in this country, from the earliest days of its history to the present, has meant the organization of churches by the several denominations with assistance for their maintenance until they were strong enough to support themselves. Of course, the common objective of the enterprise has been the building of the Kingdom of God into the life of the nation, but the immediate result was the building of the denominations. Thus America came to be well churchied, and the denominations became what they are. Probably four-fifths to nine-tenths of all the churches in this country are the product of the Home Missionary enterprise, the Reformed Church included.

This is of necessity changing, although the common objective continues the same. Meanwhile, however, much work has been done with little or no thought of denominational gain among foreign groups and backward peoples, of which much remains to be accomplished. The Reformed Church has, largely by force of circumstances, had little of this kind of work to do. Having been originally a foreign-speaking Church, with, for many years, an increasing German constituency, we have been occupied largely with our own

people. To these more recently were added the Hungarians, who, at the present time, require and receive a great deal of attention and a considerable part of the funds available for Home Missions. This work largely developed our denomination to our present proportions while at the same time making a valuable contribution to the Christian citizenship of the country.

However, we have always had some fields in which the Home Missions objective was sought and realized without much, if any, denominational gain. There is such a field in the area of the Department of the East, within the bounds of East Susquehanna Classis of the Eastern Synod. It is at McAdoo, a soft coal mining community, of which Dr. C. E. Correll is the pastor and has been ever since its enrollment by the Board of Home Missions, with marked success.

McAdoo and the immediately surrounding vicinity has a population of approximately 5,000 people. If several miles more of area were included for the population of which McAdoo is a trade and religious center, it would be very much larger statistically. In this place there are nine churches: 6 Roman Catholic, 2 Greek Catholic, and one Protes-

tant, which is that of the Reformed Church. It is thus seen that the Protestant Church at McAdoo has a definite responsibility for providing Protestant religion and ministrations for that community. This is a real Home Missions responsibility.

This congregation—Christ Reformed Church—has had a variable membership. At present it numbers 119, but at times since its enrollment by the Board of Home Missions in 1920, it has had as high as 154—in 1927; but it serves a very much larger constituency. There is a Sunday School with an enrollment about the same as the membership of the Church, which has fluctuated in about the same proportions as the Church membership. It has a flourishing Young People's organization whose membership at times has been as large as 60. The people attend Church well and the Easter Communion was the largest in the history of the congregation. This church serves a constituency at this time of eight nationalities, and more than this at other times. Of course, the denominational affiliations of the membership have been as varied as the nationalities represented, at least. It is a community work and stresses the fact that it is a *Protestant* Church in the midst of a strong Catholic community of strong Catholic churches. Amongst these churches it has won a place of influence and it enjoys the goodwill of all. In this respect, as in others, the success of the enterprise has been due to the splendid leadership of the pastor and the fine spirit of the officers of the Church, as well as the co-operative spirit of the people.

This congregation has had a remarkable financial record. When the Board of Home Missions enrolled this Mission in 1920 it had 50 members. Within the 12 years of its enrollment it has never had more than 154 members at one time. There have been added 217, and the losses, which have been heavy, amounted to 148. But withal they have contributed approximately \$16,000 for local purposes, and for Benevolence over \$4,700. This congregation has always paid its Apportionment in full except last year, and at times the Apportionment has been as large as \$580. The congregation has taken a just pride in its benevolence record and expressed keen regret over its failure last year.



CHRIST REFORMED CHURCH,
MCADOO, PA.

Its failure for 1931 is due to the very serious unemployment and financial conditions of its members. The pastor's report says, "The year 1931 was the most trying in my ministry. Our people have no money. Forty members made no contribution to our finances; twenty more paid less than a dollar." He states that many of the members do not go to Church because they have no money to contribute, but especially because they have no clothes to wear. Notwithstanding this situation the congregation paid all bills and salaries for last year and contributed for local purposes an average of \$13.57 for the total membership (\$1,615.25), and for benevolence an average of \$1.82 (\$217), which represented 41% of the Apportionment. The pastor and officers have taken an interest in the Emergency Fund and expect to dispose of their quota of shares in it. Many of the wage earners have had no work for three years, and in several instances fami-

lies have "doubled up"—occupying the same homes in order to live more economically. They are a thrifty folk, many of whom during the "prosperous" years purchased their homes. If they can continue to hold them they will do well. The congregation is taking care of the "charity" work among its own constituency.

This congregation is in need of and should secure a better church building and more adequate equipment for the splendid work it is doing. Tentative plans had been prepared some years ago for a modest but well-appointed building. Before the project could get under way the mining interests became so affected that the members feared to go ahead with it. It is too bad that they couldn't undertake

it, and now the outlook for their doing so is not very bright, although this would be a good time for them to build as the men of this congregation would gladly give their time and labor during their enforced unemployment. Seven years ago, during an unemployment period, they made improvements and changes in their present building and beautified the auditorium largely by their own labor. At a comparatively low cost they could at this time erect a satisfactory plant if the Board of Home Missions were in a position to encourage their doing so.

This is a real Home Mission work and a very worthy enterprise. The congregation deserves the prayers and the good wishes and the continued support of the Reformed Church.

Pleasant Run Boulevard Church

REV. THEODORE P. BOLLIGER, D.D.



PLEASANT RUN BOULEVARD CHURCH AND PARSONAGE, INDIANAPOLIS, IND.

THE new church of the Pleasant Run Boulevard Mission was dedicated on the first Sunday of last September. Its exterior appearance pleases the eye; the interior arrangements are churchly and inviting. The auditorium easily holds 250 people; the Sunday School assembly

room will seat 350; the department and class rooms can accommodate 200 more. The entire structure is of stone, tile, and concrete, and is fireproof throughout. The building complete, with pews, organ and chimes, cost less than \$31,000. Its erection, at this time, was made possible by



CONSISTORY AND BUILDING COMMITTEE, PLEASANT RUN BOULEVARD CHURCH,
INDIANAPOLIS

Rev. R. C. Windhorst, Pastor, third from right

the granting of a large loan by the Church Erection Fund of the Department of the Northwest.

The Pleasant Run Boulevard congregation was formed through the merging of the Seventh and Eighth (or Zion's) Reformed congregations of Indianapolis, Indiana. Both these congregations were organized about twenty years ago. The Seventh was located on the southern boundary of the city, on the banks of a winding stream, known as the Pleasant Run, where a church and parsonage had been erected. The Zion's congregation erected a church and parsonage about two and one-half miles farther to the south, in a rural community devoted largely to truck gardening. For nearly a decade each congregation had its own pastor and received missionary support from the former German Home Mission Board.

With the advent of good roads and the automobile, it became possible for one minister to serve both congregations, giving each a morning service. This plan continued in operation for another decade. During this time the city of Indianapolis extended one of its finest boulevards

along the southern boundary of the municipality, and suddenly the Seventh congregation found that it was no longer on a side street, but was located on one of the most popular driveways in the city.

The two congregations, thereupon, boldly adjusted themselves to these new conditions. A merger was soon effected, plans for a new and adequate church building were adopted, the boulevard site was unanimously agreed upon, a large loan was secured from the Church Erection Fund of the Department of the Northwest, and on September 6, of last year the completed structure was dedicated to the service of God and the surrounding community.

The merger of the two congregations and the erection of the new building were carried through under the energetic leadership of the Rev. Robert C. Windhorst. The membership of the new organization is 175, with a Sunday School enrollment of 225. This mission will be able to go to self-support as soon as the large interest bearing debt has been paid off. The church is located in a promising community and is equipped for giving splendid service.

Chaplains and the Churches

CHAPLAINS in the Army and Navy are performing an essential service about which all too little is known by pastors and church members throughout the country. The General Committee on Army and Navy Chaplains therefore desires to bring before its constituent denominations the important facts about them and their work, hoping thereby to stimulate prayerful interest in these devoted men laboring in widely scattered places on land and sea.

There are now 120 Chaplains in the Regular Army and 84 in the Navy. Seventy-five per cent of them are Protestants, distributed among the various denominations in the numerical proportion which the denominations bear to each other, as far as that is practically possible. They serve a total of about 130,000 in the Army and 108,000 in the Navy, including the Marine Corps. Special care is taken by the General Committee and the Chiefs of Chaplains of the Army and Navy to secure well equipped and properly qualified clergymen for appointment. After being commissioned these men ordinarily serve for life, or until the retirement age of 64 is reached. It is no exaggeration to say that the Corps have never had a finer type of men than now.

The uniqueness of the conditions under which soldiers and sailors necessarily live is in itself a very strong argument for the necessity of having Chaplains in time of peace. In Army posts such officers as are married have their wives and families with them, but this is not true of the great majority of enlisted men, nor is it true of either officers or men on shipboard. Here are many large groups coming from our towns and cities, as well as from rural communities, away from the customary influences of normal community life, especially those of the home, the church and the school. Men in such situations naturally appreciate particularly what a Chaplain is able to do for them. The need for such service is indicated clearly by Dr. John T. Axton, former Chief of Chaplains of the Army, who, in a published article, states it admirably as follows:

"In peace time, the Army Chaplain functions at the post or station much in the same manner as the civilian clergyman in his parish, with this distinction, that the Chaplain is charged with the spiritual care of the entire personnel irrespective of the various beliefs held by the members of the garrison. This service is accomplished either through the personal efforts of the Chaplain or through his enlistment of the co-operative efforts of others.

"The scope of the religious work of Chaplains includes such activities as usually attach to formal or informal Sunday and week-day religious observances, Sunday schools, Bible classes, missions, revivals, and such other religious or patriotic services as may be appropriate for special occasions. So quietly and unostentatiously do Chaplains perform their work that few people realize either its extent or the far-reaching influences effected.

"The care of the sick and ministrations to the dying are among the most important duties of an Army Chaplain, so much so that the regulations governing Chaplain activities carry specific instructions in this reference. Chaplain ministrations must likewise extend itself to those who are in confinement in the guard-house. During these periods of confinement and restriction, the Chaplain finds opportunity for his ministrations, advice and helpfulness. He not only provides the consolation of religion, but frequently lends very material assistance in safeguarding individual interest, securing clemency, parole and restoration to duty.

"Without distinction of creed or sect, the Chaplain is charged at all times to act as friend, counselor and guide to the entire command which he serves, and ever to strive to promote morality, religion and good order therein. He is the spiritual father of all and his daily life is a ceaseless effort to exercise a beneficial care, to be a source of strength to the weak, a comforting hand to those who sorrow and are distressed, a courageous leader in securing happiness, peace and contentment for his entire command."

One serious difficulty which exists in some of our denominational groups today is that active contact is not maintained between these religious bodies and the Chaplains who represent them in the Army and Navy. They are not sufficiently in the minds of the respective denominations because the nature of their work places them out of the main currents of its ordinary life. In several communions the organization responsible is the Missionary Board, or similar agency. We feel that this is proper, for the Chaplain belongs in the group of home missionaries in a very real way. He represents the life and work of his denomina-

tion in this field. This is true in no narrow sense, for there is no creedal discrimination in posts or stations, as usually a single Chaplain must care for the spiritual interests of all officers and men, with their varied views. Where there are large enough groups of men, two or more Chaplains are provided whenever possible, Catholic and Protestant.

Every pastor in a normal parish recognizes the urgent need for such ministry as he is able to give his people. Surely, it is apparent that this need is even greater in various respects among the men in uniform. Normally the Chaplain is the one person to whom the men feel free to go for advice and counsel about intimate personal matters, and his value in this capacity is beyond computation.

As long as we have so large a number of men in uniform, totaling at the present time over 200,000, surely it is obligatory upon the churches (whether Catholic or

Protestant) to provide and maintain a sufficient number of well-qualified clergymen to give religious ministrations to them. The prayerful interest of all the churches is sought for these Chaplains who are ministers in good standing of the various denominations, the value of whose specialized service is too frequently unrecognized. Let us think of them as an integral part of our religious group, though detached for particular work among men in the uniform of their country and not in the regular pastorate. Their work in peace time among these thousands of soldiers and sailors is just as truly and constantly needed as is the work of pastors in their churches. That it bears fruit is the witness of many thousands still in the service, or formerly in it, who have profited by the ministrations of these devoted men who represent our churches as active Chaplains on land and sea.

Observations of the Treasurer

J. S. WISE

NOT long ago I crossed Arch Street at Fifteenth, just one block from the Schaff Building. As I stepped on the curb I noticed a little old-fashioned woman who was rather timid and confused. Evidently she was uncertain about when the proper time was for crossing the street. She started several times, only to shrink back again. She needed guidance and I pointed to the policeman with his semaphore and instructed her concerning the proper time to proceed. She timidly informed me that she could *not see the signal*. In less than a minute the signal was given, I assured her she could now proceed safely, was thanked, and the incident ended. But was it ended? No, it started me thinking about the many people in the world who *cannot see the signal*.

My first thought was why does she not provide herself with suitable glasses. She did not appear to be too poor to buy them. Perhaps she was trying to avoid the appearance of old age. In that event she was missing a lot and deceiving nobody.

There were at least a dozen others waiting to cross the street and when the

right of way was given they "went on their way rejoicing." There are three distinct classes of people one must deal with in life. Those who *can*, those who *cannot* and those who *do not want* to see the signal.

I am convinced that the vast majority of the people can see it. Some clearer than others, it is true, but there are many more who are quite willing, but need the proper glasses to help them. These are the two classes upon whom society must depend. They are the promoters and stabilizers of a sane public opinion that will ultimately restore confidence and good-will in the world. They are the ones to cleanse our Nation from all graft and political chicanery of every kind. They will in time speak their minds in no uncertain terms to all organized forces of evil. The days of the most vicious and lying propaganda that was ever foisted upon an unsuspecting public are nearly over. "Can ye not discern the signs of the times?" The welfare of our country rests with this seeing group and the outcome is certain. Likewise it is this same group who will solve rightly all our

Church problems and put the Boards upon their financial feet; with further instructions to "carry on" and do their work adequately and well.

Of those who *cannot see* the signal, very little needs to be said except to emphasize the fact that they are not altogether hopeless. Everyone of these need glasses to help them. They need some that are clear as crystal or, at least, free from the taint of blue. They must be shown and if we believe that we are the seeing ones it becomes our task and duty to help them. One only needs to read carefully certain news items that are not always found on the front page of the average daily paper, to "discern the signs of the times," or to see the signal clearly. But the signal is in evidence—look for it. A few days ago in Washington a number of women were heard in behalf of the Eighteenth Amendment. Their testimony left no doubt as to where they stood on the prohibition question. When the noble women of America, and they are among the majority who cannot be swayed, are once aroused and express themselves at the polls, there will be no further doubt as to the result. Pussy-footing politicians will fall over themselves to get under cover. Mrs. Lippincott of Camden, N. J., says:

"As a life-long resident of New Jersey, I can testify that conditions as far as liquor is concerned are infinitely better than before prohibition. We citizens have just been too indifferent in the elections of officials, and too disinterested in the appointment of others who have enforcement under control, to make conditions as they should be in New Jersey."

After describing one of those deplorable scenes wherein the local police court judge vented his spleen upon those who believe in law enforcement, she said:

"Lack of co-operation to enforce liquor regulation would have been evidenced in this police court judge whether there were prohibition or not."

Mrs. Richard Aldrich, New York, said "drinking brings divorce." She said she had "never known of a divorce between two dries."

Miss Vida Milholland, New York, member of the Woman's Committee for

Law Enforcement, advocated withdrawing from the medical profession the privilege of prescribing liquor.

"The medical profession," she said, "is one of the most honorable in the world, but facts prove that some of its members are no more capable of withstanding the bootlegger's bribe than individuals of other professions. To exempt doctors any further from obedience to the 18th Amendment is to give a dangerous loophole to the outlawed liquor traffic."

There was applause as Mrs. Jesse W. Nicholson, president of the National Woman's Democratic Law Enforcement League, asserted:

"This country is dry. Make no mistake about that. Experience has shown that there is no such thing as State rights where the liquor traffic is concerned."

These are but a few quotations inserted here to show that our good women are not to be silenced on this question. Can you see the signal now?

Among those who *do not want to see the signal*, may be classed a great many otherwise good and likeable people whose natural disposition toward all questions is negative. No matter what the cause they always meet it with a but—. The Church in all its operations cannot be excelled, but—. And so on. On the other hand there are others *who are determined not to see* and among this class I want to mention a few. Chief among these are to be found the loud and noisy gentry (?) who clamor for the repeal of a law because it cannot be enforced. "Popular clamor from law-breakers does not justify the members of Congress in considering the submission of a repeal amendment as necessary."

Again it comes with bad grace for the biggest of hypocrites to use this epithet for others. It is his own property. And so we are "against the hypocrisy that be-moans bootlegging at the same time that it orders bootleg liquor." These people piously bewail the awfulness of the speak-easies. They forget, however, that these dives also existed in the palmy days of long ago. Today "they must be hunted down and are not to be compared with the saloons that stood with open doors on all four corners in pre-prohibition days."

Even some Judges of the Courts are often found in this group. For instance, here is a deliverance of one who is well known, who had this to say in open court, about the prohibition law:—

"The whole thing is a farce and the sooner it's repealed, the better." Imagine such a deliverance from one who is a sworn interpreter of the law and who by a solemn oath is bound to uphold the Constitution of the United States. Is it any wonder that a recent delegation of representatives of the Women's National Committee for Law Enforcement presented to President Hoover a resolution declaring they would not support "a dry candidate on a wet platform" of either party. The resolution demanded "a more rigid enforcement of the (Prohibition)

law with full appropriations needed for such enforcement." These ladies finally said: "Mr. Hoover is our man." We trust him not to accept any wet or doubtful plank in the Republican platform. We trust him but we do not trust some members of the Republican party who are seeking to insert a wet plank at the Chicago convention."

Can you see the signal? Can you see it clearly? Do you know when is the proper time to cross the Street? Some of the signals one sees are deceptive. The *Literary Digest* poll is one of them. There are many others, but space does not permit further discussion at this time. The safest of all signals to follow is that of the Lord Jesus when he beckons us with, "*Follow thou me!*"

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

Capital Punishment

"PEOPLE are trying to do a little more for the other fellow in these days. *We are finding out that it doesn't do any good to kill a man.* It really cuts down the chance for experience that both he and the people need. When you take a man's life, it is just like giving a beggar a dime or fifty cents—he is still a beggar. But give him a job and he is no longer a beggar. Take a man's life, and he is still that for which his life was taken. Put him to work for the state and he becomes something else.

The same people who listened to the war propaganda of the financiers fourteen years ago are today teaching the doctrine of killing, rooting for capital punishment. They want to harden the sensibilities of the people.

It is wrong to kill a man—everybody agrees to that. It does no good to the man and it does no good to society. Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty. If the finances of the country were properly adjusted there would be plenty of work for these boys who are committing crime—and it is my opinion that everyone of them would work if there was work to do.

But we kill—or want to kill—the criminal because it seems the easiest way of disposing of the problem. The trouble is, we are taking hold of both the problem of poverty and the problem of crime by the wrong handle. I wouldn't mind giving a man a licking, but I wouldn't kill him. *I don't see how anyone can vote for capital punishment unless he himself is willing to be the executioner.* I think there are mighty few citizens who would be willing to take that job. Then why ask the State, through any citizen, to do the killing?

I am sure capital punishment is not a deterrent to crime. Any man who has reached the point of being willing to kill another does not care whether he himself gets killed. Only fourteen years ago we were teaching millions of people to kill.

If conditions in the industrial world today bring a man to the point of being willing to kill to get money, you don't cure those conditions by killing the man. The thing to do is to get to the root of the problem. And that takes us right to the door of the financiers who are chargeable for the thousands of idle men, and who are at the same time deliberately trying to harden the hearts of the people in their attitude towards human life.

The ministers and editors and financiers who are rooting for methods of cruelty would abhor killing with their own hands. But they are in a hysterical state today, just as they were in the war days. These financiers now approve any move by the law-makers that makes human life cheap.

Certainly crime should be curbed. Then let us first curb the conditions that create criminal motives in men. Give a man work and he won't revolt into crime. Think of what the thought and energy wasted in crime could do if it were applied to production purposes! More and better jobs will change the crime situation. Youthful crime is a revolt against conditions."

The above statement on Capital Punishment by Mr. Ford seems sensible and Christian to me. It is also a timely note. The increase and prevalence of crime are causing some persons to react in favor of greater severity in dealing with criminals and to resort to capital punishment upon a larger scale. Mr. Ford says that isn't the answer, and we should not allow ourselves, panic stricken, to resort to the mistaken method of violence to solve the problem of increasing crimes. The solution of this problem will be found by a

study of the factors that enter into it—economic and social.

The American League to Abolish Capital Punishment, 112 East 19th Street, New York City, under whose auspices Mr. Ford's statement has been published and distributed, says that those whom we are killing today by capital punishment are largely youths, poorly born, poorly bred, mishandled in our schools, and finally mishandled in our courts, and that we ought to wipe out this dark page from the penal history of the United States. There are 26 persons in the death house at Sing Sing today, and a proportionate number in the condemned cells in 39 other States, most of whom are young men and women, who have been swept along on the dark current of crime by forces they cannot analyze or control. Killing the criminal will not stop the tide of crime.

We must follow a more constructive course in handling capital cases. Eight States have shown the way, among them Minnesota, which has put her homicides to work for the State and for the individuals injured.

Educational pamphlets and leaflets can be obtained free of charge by writing to the League.

A Message from the American Friends Service Committee

THE following message was sent out as a result of a conference on race relations that was held in Philadelphia recently under the auspices of the American Friends Service Committee:

"Stirred by a new sense of our responsibilities as Friends and Christians, we who have had the privilege of attending the conference on race relations at Philadelphia under the auspices of the American Friends Service Committee, wish to re-affirm the time-honored testimony of Friends which accepts not only the inherent dignity and worth of every individual irrespective of race, but also embraces that brotherhood of men under the fatherhood of God which knows no limitations,

whether of color, sect, or economic condition. With serious concern we see that, almost without our realizing the situation, a caste system has arisen in this country which segregates members of the Negro race in religion, in education, in industry and professional life, and seriously curtails the fellowship of the two races with each other. Moved by the conviction, therefore, that racial discrimination involves a denial of our testimony to 'that of God in every man,' we urge upon all Friends a searching of heart that we may be alive to the dangers of the present situation—danger not only of injustice to another race, but of our missing spiritual growth through wider intercourse."

"We do appreciate very much the missionary information it brings every month."
—MRS. F. W. ENGELMANN, Jamaica Plain, Boston, Mass.

Communism in the Church

THE subject of this article was suggested by the *Sunday Transcript* of April 17, 1932—a Sunday paper published in Philadelphia weekly. Across the front of the first page of the paper in one inch heavy type this headline appeared: "Communism in Methodist Church." A long article follows the headline, charging that the Methodist Church is fostering communism. The charge appears to be based upon certain pronouncements on social issues by the Tenth General Conference of the Methodist Church of Canada.

I am not now concerned with these so-called communistic utterances of a sister denomination, nor am I called upon to answer the "charge" of the sensational Sunday newspaper. The Methodist Church—in Canada, or anywhere else, can well take care of itself. In passing, however, I may be permitted to express the opinion that the Methodist Church appears to be fulfilling the prophecy of the sainted Prof. Rauschenbusch, uttered a good many years ago, when he said: "The Methodists are likely to play a very important part in the social awakening of the American churches. . . . Their field has always been among the plain people. . . . They have rarely backed away from a fight when the issue was clearly drawn between Jehovah and Diabolus. How hard they can hit, the liquor trade will ruefully testify. Both north and south their leaders are fully determined to form their battalions on this new line of battle (referring to the social awakening), and when they march, the ground will shake." These prophetic words are quoted from Rauschenbusch's "Christianizing the Social Order," published in 1912. Have the Methodists begun to march? Is that the explanation of the tremors being felt by the *Sunday Transcript*?

Be that as it may, the importance of the article referred to, which justifies reference to it, lies in the fact that too many men and women in our churches, like the writer of the article in question, are unable to distinguish between the Gospel they profess and the communist program,

and are all unaware that to the extent that the Gospel is not applied to social conditions the communists' appeal and program become effective. The way to save society from the revolution advocated by communism is for "Christian" leaders in economics, industry and politics to build their programs upon the teachings of Christianity and at any cost to reconstruct the social order according to the pattern shown on the Mount. A periodical, representing a radical group in New York, quoted the report of the Social Service Commission of the Potomac Synod, adopted by the Synod at its annual sessions in 1930, and made, in substance, this significant comment: that if the churches adopt the attitude and policy enunciated by the Potomac Synod the result will be that the whole economic issue will be taken out of the "class struggle." This, of course, from the communists' point of view would be disastrous for their cause but what they either do not see, or do not want to see, is that such a procedure would accomplish the results needful and would do it by peaceful methods. It is more serious, however, that so many of our leading churchmen do not see this, and, by their opposition, are playing into the hands of the communist agitators.

If pure and undefiled religion, as promulgated by the prophets and Jesus, had been taken seriously and been followed, the western world certainly—and doubtless the whole world—would be farther on toward that condition of society about which we all dream but for which we do so little to realize, and this would have happened without violent revolutions that have made red the course of human events. If the Church in America—north and south—had seen eye to eye on the slavery issue, from the standpoint of their common Gospel, and in consequence had refused to go to war for its proposed settlement, we'd have saved ourselves from civil war and we'd be very much farther on toward the solution of the problems involved than we now are. Had the same thing happened in Europe and America on the issues of the World War

they'd have been nearer solution today by miles than they are now, and the world would have been saved from the appalling disaster that befell it. The World War was an infinitely greater calamity than all the issues put together which the World War was supposed to have settled. James Russell Lowell said that there is enough dynamite in the New Testament to blow to atoms all our existing institutions if illegitimately applied. There is enough truth in communism to accomplish that dire result in the hands of "illegitimate" agencies. For this situation

the Church is responsible if we fail to apply the Gospel, as its "legitimate" interpreter and advocate.

Why cannot we now begin to profit by the mistakes of the past and set ourselves—not Methodism merely, but the Church of Jesus Christ, determinedly to teach the Gospel we profess for the saving of the world, and stand by its method of non-violence, with the conviction that in this way, and in this way alone, can a good world be finally made, and the Kingdom of God come with real power.

A STRONG FACULTY

A STERLING PROGRAM

SERIOUS-MINDED DELEGATES

GOOD FELLOWSHIP

AN ENTHUSIASTIC SPIRIT

CO-OPERATION AND DISCIPLINE

RECREATIONAL FEATURES

MATERIAL COMFORTS AND

GENERAL SATISFACTION—THAT IS

A SUMMER MISSIONARY CONFERENCE

Board of Foreign Missions

Comparative Statement for the Month of March

Synods	1931			1932			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$5,180.03	\$1,484.83	\$6,664.86	\$6,902.18	\$1,883.35	\$8,785.53	\$2,120.67	.....
Ohio	3,472.63	1,192.69	4,665.32	3,502.67	3,164.96	6,667.63	2,002.31	.....
Northwest	666.12	169.89	836.01	1,389.65	249.59	1,639.24	803.23	.....
Pittsburgh	1,012.99	1,307.76	2,320.75	737.00	364.80	1,101.80	.....	\$1,218.95
Potomac	2,372.14	294.89	2,667.03	1,918.41	1,475.15	3,393.56	726.53	.....
German of East.	366.00	131.70	497.70	993.35	337.22	1,330.57	832.87	.....
Mid-West	1,752.74	125.90	1,878.64	1,095.70	169.41	1,265.11	.....	613.53
W. M. S. G. S. ....	.....	3,003.23	3,003.23	.....	4,885.88	4,885.88	1,882.65	.....
Miscellaneous .....	.....	50.00	50.00	.....	910.00	910.00	860.00	.....
Annuity Bonds .....	.....	2,000.00	2,000.00	.....	.....	.....	.....	2,000.00
Bequests .....	.....	1,000.00	1,000.00	.....	1,032.79	1,032.79	32.79	.....
Totals	\$14,822.65	\$10,760.89	\$25,583.54	\$16,538.96	\$14,473.15	\$31,012.11	\$9,261.05	\$3,832.48
Net Increase.....							\$5,428.57	

"I think your magazine is worth all it costs, and find a wealth of instructive information in it."—MRS. W. H. WAUGAMAN, Turtle Creek, Pa.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Progress Amidst Hard Times

OF all the words in the dictionary the one heard most frequently these latter days is *depression*—hard times. We are inclined to forget that people in other days and other climes shared this experience with us. For more than a decade the farmers and fishermen of northeastern Japan, where the missionary

was far below normal, and the rice the farmer did have to sell could be disposed of only at a price far lower than that of the previous year. As a result of these conditions there has been much suffering. The last letter coming from our friends in Akita tells us that in several of the districts, where our missionary work is



FIRST RURAL CHRISTIAN INSTITUTE HELD AT AKITA, JAPAN

effort of our Reformed Church is carried on, have passed through experiences far more trying than what we call hard times in America today. Yet without complaint, except for tenant-farmer disputes here and there, these humble folks have toiled on with the hope that a better day would soon be ushered in. Their waiting has been in vain for now their lot is worse than it has been during all these years.

War always works hardship, especially upon the common people. So the troubles between China and Japan have brought hardships and heartaches upon these people. In addition, last fall's rice crop

located, famine relief has been carried on. The letter reads: "Conditions are very distressing. Cats and dogs had to be used for food long since in places."

Needless to say that the missionaries and Christians are doing all in their power to give aid and relief to those in distress, providing lunches for children who are sent to school in the morning without any nourishment for the day and who get but little when they return to their homes in the evening. But, "funds are scarce," the letter reads, and "it is a hard pull."

In spite of these hard times, however, good news comes to us about progress in the work of the Kingdom. The feeding of the hungry and the clothing of the naked—these are the very issues by which Kingdom-work is tested. In addition we hear encouraging reports of the energy that is being put into constructive evangelistic work, pastors satisfied to labor on a reduced salary scale, and Christians endeavoring to pay a larger share of the expense involved to carry on the enterprise.

More and more Peasant Gospel Schools are conducted each year throughout the country, more than fifty such schools being carried through to success during the past year and a half. In Akita we were making plans for such a school last fall when he had to leave our home and work. It is gratifying to us, to say the least, to hear that the plans went on, and that in February a most successful school was conducted under the auspices of our Akita Shinseikai (New Life Association). I might add that this Shinseikai was organized nearly two years ago to carry on newspaper and correspondence evangelism. This association of ours in Akita is unique in that it is operated on an interdenominational basis—three Protestant groups co-operating.

This school was the first of its kind ever held in Akita. It was attended by thirteen young farmers, who left their homes back in the valleys and mountains of the Prefecture, tramping through deep snow with expectant hearts, carrying over their shoulders various products of the field and garden with which to help pay the expense of the school.

A fine balance of agricultural, social

and religious instruction was imparted with special emphasis upon the spiritual foundations of successful country life, stressing the need for courage, faith and fellowship, and challenging all present to be "trustworthy leaders in the struggle for a more fair and just relationship" between tenants and landlords. We are told that the school "turned out to be a success beyond our fondest hopes." A spirit of friendly fellowship among those present, and of deep devotion toward and searching for God characterized the institute from beginning to end.

The success of this adventure is depicted in the letter of a friend with these words: "What the young men appreciated most of all were the Bible Study hours, and the morning and evening prayers together. The optimistic attitude which Christians take toward all things, trusting in God for victory, was a revelation and a stimulus to them all. They have gone back to the mountains and valleys again, but with new hope and new vision—a vision of the Kingdom of God to be born in their own villages. Already one of them has been instrumental in bringing a pastor to his own remote locality and the two have done not only evangelism of the usual sort but have helped organize much needed famine relief for a district hard-hit by crop failure. As a result several villages have expressed a desire to know more about Christianity. This is only a token of what will be happening in many places where these lads are living and striving with GOD for better things to be."

I. GEORGE NACE.

Pasadena, Calif.

Kagawa Visits Inawashiro

FROM America come reports of Kagawa's addresses in somewhat the following strain: "His weak voice and Japanese accent made the address somewhat disappointing." Until this afternoon, I, too, had heard him speak only in English, and would have assented to the statement above. But what a contrast between the speaker I thought him to be and the one he actually is! The Kagawa who speaks in English (in a thin, quiet, passive voice) to American audiences, and the Kagawa who speaks in Japanese to his

own people, are two entirely different characters. His eyes sparkle, his actions are quick, and his voice can be heard clearly and forcefully in a large auditorium. Truly this small man becomes transfigured into a being with tremendous energy and power, able to sway his audience from laughter to tears. To call him a "Flaming Prophet" is by no means a mistake.

It may sound like humor to say that it was my privilege, this afternoon, to sit on a rough, hard, wooden floor, crowded in

among over a thousand Japanese people, and listen for over two hours to Kagawa speak; but that is exactly what I mean. Anyone who has experienced the same thing will agree. To see those eager faces, looking for help from this little "big" man, was a memorable event for me.

Not only is Kagawa an able speaker, but he uses a paint brush (*fude*) freely. While speaking, he illustrates aptly in a few strokes, and writes down important words; thus impressing his message on his audience through hearing and sight. He spoke, not only of Christianity (as we usually think of it), but also of everyday life—how to earn a living; how to make the best use of a farm, a house, a hillside; what kinds of food were best for a well-balanced diet, etc. I marveled at his extensive knowledge, all of which was at his tongue's end. As soon as he had completed a sketch of a hillside with a goat feeding on it, and had made suitable suggestions for raising goats for milk (very necessary here), the large sheet of paper was torn off of the stand, and he showed the three levels of love, and sketched the relation that ought to exist between the farm owner and the farm worker. After making a strong plea for people to come to the Christian level, he knelt on the platform and prayed, while all listened reverently. Those who wished to learn more about Christianity were asked to sign cards. Almost two hundred did so. To those people, we are sending "The Kingdom of God Movement" paper, getting other literature into their hands, and the pastor and the few other Chris-

tians in Inawashiro will make personal contacts.

After the meeting, Kagawa talked to the many people who came up to him. When he saw me, a missionary, he held out his hand and shook mine warmly, as he spoke to me in English, "Do what you can to help your pastor here. He has a big job on his hands." Our pastor there happens to be the only man working in a town of about two thousand, and is responsible for numerous villages within a radius of ten or fifteen miles—likely some fifty thousand people.

When I suggested to Kagawa San that he must be tired after exerting himself for so long, he replied, "No, not especially," but he did take out a bottle of medicine, which his doctor insists he must take regularly. The fact is, his lungs are bad, his heart is failing, and he is almost blind. Some time ago, Dr. Axling, a close friend of his, told us, "There isn't a sound organ in his body, only his faith in God and his indomitable will keep him going."

But the long afternoon of speaking and interviews was only part of his day's work. Tonight for about three hours, he is scheduled to speak in a city, about an hour's train ride from Inawashiro. He will have just time enough to make that trip, to eat his lunch, and speak. I venture to say his audience will listen to him for three hours, as well as those folks listened to him this afternoon. And beyond a doubt, many will again want to learn more about Christ and His way.

MARCUS J. ENGELMANN.
Wakamatsu, Japan.

A Prayer of Thanks

WE thank Thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle. Give us courage and gaiety and the quiet mind. Spare us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal to and loving one to another.

—ROBERT LOUIS STEVENSON.



DR. AND MRS. D. B. SCHNEDER, AND PASTOR Y. AKAISHI, AT THE ENTRANCE OF
THE NORTH JAPAN COLLEGE CHURCH
Above the door is written: The Rahauser Memorial Worshipping Place of the Tohoku Gakuin



DR. SCHNEDER DEDICATING THE CHURCH



PART OF THE AUDIENCE AT THE DEDICATION

Dedication of Rahauser Memorial Church

By REV. D. B. SCHNEDER, D.D.

THE dedication of the Rahauser Memorial Church, the great gift of Miss Ella A. Rahauser of Pittsburgh to North Japan College, took place on March 19th. It was a solemn, impressive ceremony, attended by nearly a thousand people. Students, professors, members of the College congregation, and many others from Sendai and vicinity, gathered for the occasion. Rev. K. Mori, of Yokohama, one of the veteran pastors of the Church of Christ in Japan, preached the sermon. The act of dedication was performed by President Schneder. Beautiful music was rendered by the choir, led by Prof. LeGalley, of the College, with Mrs. C. D. Kriete at the organ. The president of Tohoku Classis, the Mayor of the city, and others made addresses of congratulation. It was an occasion never to be forgotten by all who witnessed it.

On the day following the dedication (Sunday) the College congregation worshipped in the new building for the first time. In the evening a memorable musical service was held, at which nearly twelve hundred people were present. Part of the program was broadcast by the Sendai Broadcasting Station.

The building is of reinforced concrete faced with a local stone, and is collegiate gothic in style. Besides the main auditorium, with a gallery in the rear and one in each transept, it has eight basement rooms for Sunday School and Christian Endeavor uses. The seating capacity of the main auditorium is normally about eleven hundred, though more can be easily accommodated. The Möller organ, the first pipe organ in North Japan, gift of eighteen American friends, is a great addition to the building. The memorial

(Continued on Page 240)

Notes from Western Hunan

OUR Shenchow congregation began the New Year on January first with the largest membership ever reported on the roll—a total of 223 names. This represents a net gain of twenty-one for the year. In addition to the main Church, the two street chapels and the Women's Buildings in Shenchow itself, there are now nine out-stations in the field where regular work is being carried on and a number of additional villages where our Evangelists and colporteurs carry the message on their itinerating trips. The nine out-stations are Luki, Wusuh, Wangstun, Danchi, Liangshuidzing, Madiih, Hwangtupu, Hsiahi and Machingao. Evangelist Wong came to us in September, having graduated from the Nanking Theological Seminary in June. Since his arrival and his assumption of the definite responsibility for the work of the street chapels, interest has picked up considerably. By the time he was in Shenchow two months he had gathered more than thirty who met together in enquirers classes on two evenings a week. And most of these thirty are young men.

The latest out-station to be opened for more definite work in Machingao is a large market town some 200 li (about 67 miles) up country from Shenchow. Thousands come to this town every fifth day to do their selling and buying, and the place is generally acknowledged as the *center shopping* town for some forty to fifty villages of people. A local militia guard is stationed here. The Government also maintains a Primary School (six grades) in the town, and some eighty students are enrolled in the school. The four teachers are all local men who are Normal School graduates and portray a quite energetic leadership in the school and in the activities of the students. When I was there in November they arranged a special welcome meeting for me at the School, at which time they asked me and the young man traveling with me as well as the two co-workers at the chapel to speak to the students. And, of course, we emphasized Christ's message to the students in our speaking. Those students and the teachers all come to the Chapel,



AN ELDER AND TWO DEACONS AT
WUSUH, CHINA

but it is too early yet to know whether any of them will actually become Christians or not. Their friendliness and readiness for fellowship is outstanding, and augurs well for the future. One of the happy points to note about the Chapel is that the Chinese building in which our work is being done was secured and contributed for four years by a Chinese Christian at Danchi, named Mr. S. S. Luh. Machingao is Mr. Luh's old home town and he has many relatives and friends there. He has spoken to them on every possible occasion of Christ and His message. He finally decided that his best way of helping them to learn of Christ and of salvation through Christ was to provide a building so that emissaries of the Cross could carry on work there regularly. This regular work has been going on since late in July, and we hope for and pray for good results.

Another thing to note is that the Danchi Church, where the Rebe Chapel is located, had three local members and the Evangelist and his wife on January 1, 1931, a total of five Christians. One of the local members died in March. But, they closed the year with a total of nine members, as the year 1931 witnessed five adult baptisms in the Chapel—the oldest being a man of sixty-eight and the

youngest a young man of twenty. Four merchants, one school teacher, several girls and young women and *one woman priestess*—head of a small Buddhist temple—can now be definitely listed as enquirers at Danchi, while many others are showing nominal interest. The prospects are that a few more will be ready for full membership in the Church during the current year.

The Luki Church, where the Rupp Chapel is located, also did considerable moving forward during 1931. About ten (mostly women) are enlisted as enquirers now, and five adults were baptized during the year who can be counted as definitely belonging to the Luki group. Up to September, Hsichi was connected with the Luki town work—being under the same Evangelist. Due to the seeming readiness of the Hsichi community people for more regular Christian work to be done in their midst, a co-worker and his family were assigned to live at Hsichi and carry on the work more aggressively than could be done by an Evangelist who lived eight miles away. The advisability of such a move is already vindicated.

Hwangtupu is the other out-station in our field where the rooms used as Chapel are provided by a Chinese Christian. This particular man (Mr. D. B. Shen) has been giving the use of these two rooms since July, 1928. During the year five new members were also added in this outstation. Whereas in 1928, only our two fellow preachers could be counted as members of our Church in this town, we can now count eleven. There are also quite a number of enquirers and persons who can be counted as preparing for full membership in the Church. The nearby villages and towns in this field have been visited more regularly during these three and one-half years than any other field we have, and we believe that there will be in evidence outstanding returns within the next few years. The West Hunan District Association of the Church of Christ in China plans to meet in this outstation in April and it is expected that the coming together of delegates from the five organized churches of the Association will add new life and zest to the



MR. SHEN DJI

First Man baptized in the Hwangtupu Chapel

work of the Church in the Hwangtupu community.

Friendly interest and readiness to listen on the part of the people have become more the rule rather than the exception during the year. In November I visited Guchang again, for the first time in many years. When I was there with Rev. Ward Hartman, in May, 1921, some school children hooted at us and a few threw stones, until they were rebuked and called off by their elders. On this recent visit, children and adults listened attentively to our preaching and soon bought out our supply of fifty-five Gospel portions that we had with us for sale. They gladly learned and sang with us a short prayer song that I taught them in connection with our service. The next morning when we left town a number of the children called after us to quickly come back again! Things are opening up on every hand. Oh for the workers

and the financial ability to pay them so that we might reach into every section of our district and take advantage of the readiness so in evidence to hear the message of Christ. We press on—doing what we can. We pray the Lord's blessing on the home Church in its contribution to help extend the message in China and on the co-workers in China in their endeavor to live Christ and preach Christ and interpret Christ to the Chinese people of our districts. We thank the Lord for

those who have come out into the open as His followers. We pray that He will help us who are in His Church in this land to rid ourselves of any sins and faults that might be hindering the work. And, we pray that all fellow Christians, whether in America or China or elsewhere, will work together in giving, in sacrificing, in praying and in helping all along the line to establish His Kingdom in this land.

GEORGE RANDOLPH SNYDER.

January 31, 1932.

Ladies' Aid Meets

YCHOW, HUNAN, CHINA

By GRACE S. YAUKEY

A small semi-Chinese room where are long benches and a table, upon which are small garments in the making and tea cups and a pot of tea. Miss Li, the young woman in charge, is sorting out the garments when others enter.

Miss Li speaks: "Well, how are you all? Are you still entertaining your friends, the soldiers? Most of you have them quartered on you, do you not? How's your baby, Mrs. Mei?"

A near-sighted woman: "Better, but so thin the skin sticks to his bones. I don't feed him anything but rice gruel yet—but he is doing well after cholera."

Groans and sundry remarks: "The sickness is bad." "Two coffins passed me as I came." "I counted nine in two hours yesterday." "The streets are full of dead." "Selling children everywhere!"

A tidy teacher's wife knocking the dust from her shoes and skirt with a large white handkerchief: "Yes, I heard yesterday of a boy for sale for the price of his parents' fare back home—they are from the next province, I think; and now their land is out of water. But a boy for that! There is no end to it."

A coarse-faced woman wiping her moist upper lip with the back of her hard-worked hand: "Lots of children for sale now. A girl for sale for twenty dollars, just outside our door, and the mother begging us to take her."

The Mission hospital cook's wife: "I suppose you heard what happened about the girl who died in the hospital last week. A merchant had bought her—a child of twelve—for she was pretty. Then she took cholera and he laid her on the street

like a pauper and took no care of her. The police found her and brought her to the charity ward and she died. Then the police charged the merchant with cruelty and fined him two hundred dollars—I am sure because they knew he owned two stores and so had money that they could get."

Murmurs: "Yes, no doubt they knew the merchant had money and to spare or they would let it pass." "Who speaks of cruelty in these times!" "Would not the girl have died in the streets in any case?"

The near-sighted woman: "Ah-yah, they use all sorts of ways—sell you the child then when they have nearly used up the money they find some claim on the child, either that they cannot give it up or something and bother one until they finally get it away, only to take it and sell it again to someone else—and so they make a living. They use ways one cannot have thought of."

The coarse-faced woman: "There is no good in this adopting of children. There is my aunt, fed and clothed a boy for fourteen years—only to have him run away—taught him a trade and all. And there are the Wens, poor, childless people, who thought to have a child this way—and after twelve years, what should the boy do but run back to his own home which had begun to prosper. Buy none of these children, I say—no good comes

of it. You waste your care and lose them just as they begin to be some good to you."

The near-sighted one: "Did you hear how much the family of the Los' son's bride sent for dowry? Only thirty dollars—not so much. Ah-yah, they are having big doings at the Los' today. Their only son married tomorrow."

The teacher's wife: "They say no one outside has ever seen the bride. When her brother was married last year, she was supposed to serve the guests, but instead she hid all day upstairs—but it is common talk that she is pretty."

The hospital cook's wife: "She is a pretty girl and a good wife for the boy. Old Lo says he is ready to die now—his last child married—why trot his body around any more!"

fuss—borrowing scrolls and hangings from friends—no matter what is written upon them—and fixing up the house until you would not know it for the same place—but all the scrolls cannot make up for old Mrs. Lo's tongue. That daughter-in-law will have to take two hops to a step to obey her quickly enough to please. Old Lo is so meek and patient and she has a heart of fire."

The near-sighted one: "There will be lots of weddings and funerals, too, tomorrow, for it is a lucky day according to the signs. My son must be married soon. Ah-yah, I have six sons to marry. My little ones were talking wives the other day, and No. 4 said, 'I want a fat one,' and No. 5 said, 'I want a thin one.' Then No. 4 said, 'No, we'd better share one, then Mama will not have to get so



"YOUR FRIENDS AND OURS," YOCROW, CHINA

Photo sent by Mrs. Grace S. Yaukey

The teacher's wife: "Some say the boy is much too young—only nineteen and still in school. But then when they begin to cast eyes about, 'tis best to marry them—saves trouble in the end."

The hospital cook's wife: "The Lo boy—once he is married, indeed there is nothing left for old Lo to hope for. How they longed for a boy in the old days but only girls, girls, girls. How well I remember it."

The teacher's wife: "A son they had and have and they are making a great

many.' Such talk from children."

An old woman with cataracts: "Those boys are smart. Who would have thought of such a thing to say?"

The teacher's wife, holding up a small padded garment: "There, that is a good, warm garment for some child. Sew on the buttons and cut out the neck and it will be done. Let's see. That is six done. If all work like this, we can have several tens done by New Year's. Old Yang Po-Po there does most of all, for

(Continued on Page 240)

Personal Glimpses of the Workers in the United Mission in Mesopotamia

Doing Her Bit

"TWO young Moslem women have come to me during the year for instruction in the Christian faith. The first, a young school teacher, proved indifferent in keeping her lesson appointments, and after the close of school, left town. The second is a young woman of no education, but possessing what seems to me to be a beautifully simple and sincere spirit, whose earnest desire it is to learn to lead a Christian life. It has been a great pleasure to me to instruct her twice a week in the Arabic language in my meager way. Our prayer is that the Lord God will lead her to the fullness of the Light."

Learning

"In order to become a leader, one must first be a follower. While I have been primarily studying the language, I have learned many other things as well. The varied assortment of teachers which has fallen to my lot of necessity, has opened up whole new fields of contact with different cross-sections of life. One has had a chance to know my stand in ethics and religion, while from her I have learned how a Moslem girl looks at life. My year could be summed up as a year of study, of getting acquainted with the hostel girls, and with the people among whom I am to work. I should also like to call it a year of growth personally. I owe a debt of gratitude to Iraq."

A Bit of Philosophy of Work

"The Bible contains God's revelation, and man has never produced a nation to which the Bible has not had something to say. Colportage still remains as the best known means of intensive work among our city and rural populace. And to me it is just as pertinent for the missionary in charge to take his turn at the 'chanta' (book-bag) as it is for him to preach a sermon on Sunday. So I have been taking my turn each week keeping shop or canvassing the bazaar. I feel that it is only through this first-hand experience that one is able to keep informed as to the

needs in the work and learn of the obstacles that grow up with the work. While native workers are indispensable to the missionary, let us not forget that the missionary is also indispensable to the success of the native worker, and that careful supervision is obligatory."

Shaping Our Work to the Human Material Before Us

"Suggestions have come for the simplification of missionary procedure. I believe that the basis of these suggestions is sound, however they may apply to our particular circumstances. In my own field, at any rate, most of the people are as simple as children. Of such, I believe, may be the Kingdom of Heaven. If Jesus was willing to divest Himself of Godhood for them surely we can come to them without maintaining an attitude of superiority, no matter how superior we may



MRS. JEFFERSON C. GLESSNER AND
PHYLLIS, KIRKUK, IRAQ

actually be. Happily, our Mission is not involved in large institutional enterprises; I do not feel that we need to change our organization or type of work. But I accept for myself, and commend to us all, the pursuit of simplicity and humility."

Knowing the Arab

"The most demanding and illuminating experience of the year was the building of the Evangelistic Center. Every week-day for six months, with the exception of a week of illness, I spent the greater part of my time on this building, working myself and directing the activities of the thirty-five or forty workmen who were doing the erection. Here was an occupation which placed me in the environment of the ordinary man. I was earning my living in physical—not to say mental—labor, and doing so in close contact with other men. As missionaries we do not live a normal life, that is, a life normal to the larger part of the community. Our difficulties and temptations are often peculiar to our calling, and we have sources of inspiration in our missionary task, our missionary associates and our opportunities for devotional life which are apt to leave us with a very misleading picture of the spiritual resources of normal people. I am sure it did me good to grapple with the problems and live the work-a-day life which most Moslems whom I meet experience. I close the summer with a new understanding of why Jesus said that the 'cares of this world' can choke the Word. It is not easy to turn the mind which all the day has been absorbed in such material things as brick and sand and steel to the contemplation of God. Nor is it easy to make trust in God's guidance and help of practical worth when worrying about the imminent possibility of a shortage of funds. Yet it is just such things that most people face, and unless we can demonstrate in our own lives that what we have to offer works just as well in building houses as it does in more ethereal situations we will never attract the great masses of just common people to our faith.

"Furthermore, this building experience brought me into the most intimate and natural contact with Iraqis I have yet had. I had to meet them in the realm of business—a realm where I could make no claims to 'superiority', in which realm the only prestige of a foreigner is the prestige of being an easy mark. It was not always easy to remain even tempered under the provocation of Arab bargaining, and I did not always remain so. It was a real test of missionary motive and patience to continue to appreciate the possibilities of Arab advancement, and I learned to understand why it is that so many Western business men who deal continually with Arabs have so little sympathy for our hopes for the race. On the other hand I found the middle class Arab—the mason and carpenter and hamal—to be much more attractive human material than that hybrid creature peculiar to this city—the Baghdad Effendi. These middle classes are simple in their desires, earnest in their life, and hard workers—as Arabs understand that term. My observations as to the character of the men working with me are as follows:

"This is the man we must love—the Arab as he is. It is easy to 'boss' him, easy to grow impatient with his inexactness and his habitual untruthfulness, but none of these attitudes will usher him into that richer life which we believe is only found through and in Christ. It has been good to look in the face the people to whom I feel I have been sent, and to see some of their failings. It is our chief task to be genuinely sympathetic with their needs, genuinely appreciative of their aspirations, and genuinely attached to them as fellowmen. And for this only the grace of God is sufficient."

How Shall One Get at the Heart of the People?

"In the midst of the illuminating which increased experience with the place and the people has meant to me, my consciousness of the problems of my own individual work and opportunity has deepened. For, most of the tangible methods of dealing with people, such as

may be expressed in even simple organizational work, are often easier than the more intangible; accordingly, the most obvious of my problems is the eventual one of the most effective approach in simple ways, to simple minds. Perhaps it is not surprising that I have discovered as yet very little interest in spiritual things, or other than outward forms of religion. The adjustment of the mere manner of my contacts with callers furnishes perplexities. In a small town, ignorance of and indifference to foreign ways of living involve more difficult adjustments of household schedule than is likely to be the case in a city; and we are as yet far from determined upon that place at which lines should, even if they can, be drawn.

"We continue to feel privileged to be here, and to feel that we are in the right place. And the difficulties of the situation are not nearly so discouraging as the opportunities are inspiring."

Inspiration Brought from Furlough

"Probably the most delightful time was the Lakeville, Conn., conference to consider Mission policies and plans for the coming ten years or so, such topics as the Missionary message, the forms of work to be used in the various branches of the enterprise, the relations of the Missions to the National Church, the presentation of the enterprise to the home Church. It was a rare treat to meet and discuss the work with veterans who had been in the

various divisions of the work, and especially with such burning lights in evangelistic work as Seigle and Hanna of Siam, Dunlop of the Philippines, Henderson of Korea and many others. It was as heartening to talk with men from fields like Korea, where the Church is a going concern, whose operation goes on by the self-denial and prayer of the native Christian rather than by Mission subsidy, as to hear of the plan by which in one of the fields in Brazil, new churches formed of converts are turned over by the Missionaries to the Brazilian Church; while the Missionary never settles down, but goes in further to unevangelized fields. Such a conference set one to ask the question, With the great factors the same—the same Lord, the same Gospel, the same human nature lost in sin, and the same Holy Spirit to work in convincing power,—why do we not see the same sort of results that were seen in the days of the Apostles? Is it that, being coddled too long, the infant Church never learns to walk? Is it that we are ashamed of the Gospel, of the 'foolishness of preaching?' Is it that our skill in organizing, organizes out of the convert all initiative and feeling of responsibility for carrying the message to those about him? We saw in the United States much that gave us pause, but also much for encouragement. We value especially the opportunity we have had of considering our work here in Iraq in its broad outlines, and as a part of a world-wide witness to our crucified and risen Lord."

Our Young People

ALLIENE SAEGER DE CHANT

"Miss Booth, I want to ask you," queried a reporter, "Is the world getting better?"

In her usual manner and without pausing, the famous Salvation Army official flung back at him, "If you are working as hard at it as I am, it is!"

* * *

*From the evils of strong drink
Dear Lord deliver us.*

* * *

Proverbs 31:4—*It is not for kings to drink wine; nor for princes strong drink.*

PRINCELY, future-facing youth, the world over, earnestly concerned about the evils of strong drink, are working "as hard at it as I am." And their most fearless leader is to be found not in America, not in Europe, but in Japan—Toyohiko Kagawa, than whom none lives closer to the clean mind and the pure heart of the Young Carpenter of Nazareth.

"It is impossible to escape from the stirring sense of the beauty and power of the human spirit after one has spent an hour in the presence of Toyohiko

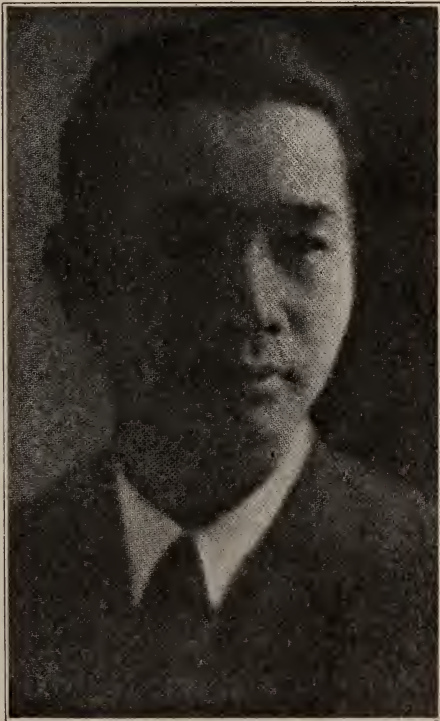
Kagawa," writes Margaret Slattery, specialist in the problems of youth, in her eighty-five page "He Took It Upon Himself."

"Born into a family of wealth and culture, upon whom misfortune later fell so that his education was completed not in the School of the Peers but in a Mission school at Kobe, where the friendship, understanding and sympathy of one of the professors gave the boy his first glimpse of the Sermon on the Mount, its meaning and its possible implications, Toyohiko Kagawa can today stir to interest and high resolve more than one cynical, bored and uninterested body of students. He creates enthusiasm. He is irresistible; and when knowledge of what he has done and is doing stands behind what he is in himself, every listening group knows that it is in the presence of one of the great men of our day, an absolutely fearless man.

"SAKE," Miss Slattery goes on to say, "is a great enemy of the people of the slums. Not only men but women drink it, and now and then one sees boys of ten

and twelve drinking it in the sake shops. Mothers give sips of it to their children. Some of the workers told me they had seen five-and-six-year-olds stagger from it. So Kagawa took upon himself that burden also. Someone must battle against sake and he has done it most courageously. 'I must educate my nation,' he said, 'to believe that such drinking is a disgrace. I must disturb its privileged classes, make the government feel the menace of drink to the high standards of civilization it has set for itself. I must educate the slum dwellers and make them aware of their rights as men.'

"If the people of my country can only be helped to think about these things, to see them as they really are, they will be changed,' young Kagawa told his friends. 'For,' said he, with a look of pride upon his face, 'the Japanese people want only the best.' He was a true prophet. He made them see; and things have been and are being changed with far greater rapidity than in Western nations which have been aware of somewhat similar conditions in their midst for many and many a year."



TOYOHICO KAGAWA

It is significant, too, that the Church not only backs up these world-followers of Kagawa, but offers them opportunity for both discussion and definite action. Prohibition, therefore, is a major study at our camps and conferences.

At the close of a brief but intensive study of the subject in the class, "Growing a Christian World," Mensch Mill campers framed the following suggestions "as to what young people can do to make prohibition more effective:"

1. Development of wholesome recreation sponsored by the churches to provide an outlet for the desire to have a good time. Cases were cited of a definite decline of drinking in communities where a good recreation program has been developed. In larger communities such a program can be successfully established only through the co-operation of the churches and other organizations.

2. Personal example, following consistently in practice the standards which one upholds in theory. This involves tactful but firm refusal to compromise with one's convictions on the question of drinking, even at the cost of popularity.

3. Education based on facts. Much discussion of the prohibition question is fruitless because it is difficult to get unbiased facts; many statements represent propaganda on one side or the other. Many discussions fail to deal with the situation realistically. On the other hand, there is great need of going beyond opinions to facts—physiological, economic, sociological—and to study the problem in the light of a wider viewpoint than merely personal experience. The basic need for Christians is to study the extent to which drinking and the liquor traffic thwart the growth of personality—physically, mentally, morally.

In a similar class, at Shadyside Conference, a Kingdom-Building Litany was composed, one of the petitions of which read:

*From the evils of strong drink
Dear Lord deliver us.*

And it was in that same class that one of the members, a girl in a 1,400-pupil-high

school, wrote this answer to "What can be done in our high school to promote better respect for law, especially prohibition?"

"... All the drinking that is done, is done with the idea of having a good time. . . . If you ask them why they took a drink, they usually say, 'Oh! Just to make me happy and forget all my troubles so I can have a good time.' I have already persuaded four or five people that it is best not to drink. Nothing can be done as a group, but a lot can be done individually. If you make some one be a real friend, they are willing to confide almost anything in you, and ask you what would be the best thing they could do. It won't do any good if you go at it in a reprimanding way, because they will get peeved and walk away, and you can do nothing. Another way is to set up an example of high ideals, so the young people look up to you and admire you."

Children's Corner

The World on a Farm

"**M**UST we leave already?" "Can't you stay with us longer?" begged the children at the Huff's Church Vacation School, of their Mensch Mill Camp leaders, last August. And no wonder, for it was the first time that they had ever had a school like that!

How many Primary and Junior folks were there? Why! Fifty-seven from the churches 'round about—Reformed, Lutheran and Catholic, and they came from thirty-two different homes. Nor did they mind trudging as far as several miles to reach the school, even after doing chores and milking cows! Why! The average attendance for the Junior Department was 97 percent!

At first, of course, the Annas and Margarets and Eltons and Raymonds were a bit backward, but it wasn't long before the singing, the games and the handwork made them feel at home with their camp helpers. Stories were told, too, and how surprised the children were to learn that they could make a play out of them and act it out, themselves! Worship, too, was a part of each day's program, and close to the heart of Jesus were the prayers they offered. And most of the children had never talked with Jesus, that way, be-

fore, except at meal times, and when they went to bed.

And what do you suppose was the end of it all? A fair, a country one, a tiny bit like the one in the nearest town; and the boys and girls voted to give all the fruits and vegetables they had brought, to a needy family, nearby. And sh! But the scrapbooks that the visitors found, oh! so different from anything they had ever seen, had pictures in them of "The World on a Farm."



TWO LITTLE FRIENDS

Evelyn Schroer, of Morioka, Japan, and
Letha Fledderjohn, of Decatur, Ind.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

I Am An American

By PROFESSOR ELYAS LIEBERMANN

"I AM an American.
My father belongs to the Sons of
the Revolution.

My mother to the Colonial Dames.
One of my ancestors pitched tea over-
board in Boston harbor,
Another stood his ground with War-
ren,
Another hungered with Washington at
Valley Forge.

My ancestors were Americans in the
making.

They spoke in her council-halls,
They died on her battleships,
They cleared her forests.
Dawns reddened and paled.

Stanch hearts of mine beat fast at
each new star
In the nation's flag.

Keen eyes of mine foresaw her
greater glory—

The sweep of her seas,
The plenty of her plains,
The man-hives of her billion-wired
cities.

Every drop of blood in me holds a
heritage of patriotism.

I am an American!"

Then the Russian Jew speaks—
I am an American."

My father was an atom of dust,

My mother a straw in the wind,
To His Serene Majesty.
One of my ancestors died in the mines
of Siberia,

Another was crippled for life by
twenty blows of the knout,
Another was killed defending his home
during the massacres.

The history of my ancestors is a trail
of blood

To the palace gates of the Great
White Czar.

But then the dream came—

The dream of America.

In the light of the Liberty torch

The atom of dust became a man,

And the straw in the wind became a
woman,

For the first time.

'See,' said my father, pointing to the
flag that fluttered near,

'That flag of stars and stripes is yours.

It is the emblem of the Promised
Land.

It means, my son, the hope of human-
ity.

Live for it, die for it.'

Under the open sky of my new country

I swore to do so,

And every drop of blood in me

Will keep that vow.

I am proud of my future.

I am an American!"

—*Schaufler Memorial.*

Christian Adventure

By MISS MABEL CARTWRIGHT, LL.D.

*President, Women's Auxiliary, Ontario Diocese, Church of England. Address made
at Annual Meeting of the Council of Women for Home Missions in
Toronto, January 5, 1932*

WE frequently speak of life in terms
of adventure; war, travel, science,
and other activities of mankind are real-

ized as forms of adventure. But we do
not apply the idea to our religion.
Religion is criticised as a veil hiding

reality, as an opiate, as a cloak of respectability, as anything but what it is, the greatest of all adventures, the adventure of the ages. Think of the adventure of creation as described in Hebrew Scriptures, when the Almighty created the universe and peopled it with beings who were to be free and intelligent and therefore capable of resistance, rebellion, rejection. God, if we may say so reverently, made a great venture into the unknown places of man's soul, risked man's opposition and refusal, and so began the adventure of His self-disclosure to man whom He had created *capax Dei*, in order that he might become *particeps Dei*. There were many adventures to be undertaken and risks to be run in the course of that self-disclosure by those who were its human prophets. And then came the Incarnation, the greatest adventure in human history, when God in the Person of His Son, broke into human life, stooped to earth and to mankind, emptied Himself to share the life of man and lift Him into communion with God. Thus was revealed the character of God the Father, as not only mighty but merciful, not only powerful but loving. Men had cherished the hope that it was so, but in the mystery of the holy Incarnation, hope became certainty and dream was made reality as the Word became flesh and dwelt among us.

And it is the adventure of the Christian society to bring home the meaning of this stupendous fact. If it is a fact, it is all men's concern and every man's chief concern to receive it themselves, to share it with others. And is it not part of the Divine adventure that God has made His servants workers together with Him in making known the Good News? "The unforgivable sin of not sharing with others that which is of the utmost value to ourselves"—that is the justification of the missionary enterprise. Every one must make this adventure himself, in his own soul first; and next must adventure forth to tell others and bring them into the fellowship of the mystery. And so in the disorder of the Roman Empire, in the welter of sin and doubt, the infant Church grew and strengthened; its members traveled and explored, died and suffered, made disciples and baptized them, wrote down the story and packed

into brief statements the faith they had received, and founded local churches, and glorified God.

Our world today is not unlike that first age and by the transformation scenes of science, most of us have ourselves lived through a series of changes that centuries would hardly have brought about in simpler times. And science is setting problems as fast as it is solving them. It frees but it enslaves; unemployment and armaments, the two main problems of our life today, are the result very largely of man's subservience to machinery; instead of machinery controlled by life, is not life itself controlled by machinery? There must be organization and machinery, but they should be servants, not masters; and surely the brains of a society which can invent gases able to destroy a great city in a few minutes, or machines able to displace one-tenth or nine-tenths (whatever be the proportion) of the labor previously employed on the particular process, can invent processes able to cure and heal the disorders and diseases of its own creation. What an adventure for noble brains!

But our particular adventure is to interpret our Blessed Lord in our own world, in our own community. We have let the machine process departmentalize our life and our religion so that Christians have largely handed over to the devil the games and plays and tunes and have learned to leave God at home when they go out to business. Each of us knows himself to be one person, hence the unrest with which we become conscious of division within our single self; and every Christian is on a venture as he goes into the various fields of life where he is to witness, to serve, to interpret. There is his adventure of work—to kitchen, to school, to farm, to factory, to office, to laboratory. With good will doing service, honestly, without shirking, without deception; if employer, paying fairly, not over working, not turning people off unjustly, giving Sunday opportunities; if employed, giving honest work. In the partnership of labor and capital, which still obtains in our western world, the partners must be true and just in their dealings with one another, and it must never be forgotten that the investment of life is a

greater thing than the investment of money. And perhaps part of this adventure is to invest not in things that destroy—armaments, bad amusements, and so on—but in things that help and beautify, even if the dividends are less.

There is His adventure of play. Our Blessed Lord was criticised because He came eating and drinking; he went to a wedding and turned water into wine. That is, He came in no rigid Puritanism which would frown on simple joys. The streets of the city are full of boys and girls playing in the streets, and it is because we have forgotten this that our amusements have become over-commercialized and corrupted. Play-centers, community halls for common entertainment, community games and community dancing, these offer a sphere in which the Christian should be at work for the honor of his Lord and for the sake of His children. Healthful and joyous recreation, the use of drama, radio and motion pictures to this end, it is all part of the Christian adventure, because beauty of sight, sound and ideal are part of the good gifts which God designs for the help and happiness of men.

There is the adventure of home, invaded today by a thousand disintegrating influences. Home is not a house but a fellowship, and an adventure is needed to preserve it. Our religion was begun in a home and home is a treasure worth the adventure of man and woman in the marriage bond and in family life.

There is the adventure of peace; peace has become the supreme adventure of our civilization. It ought to be natural for the Christian to think of men and women as children of Our Father. The adventure of love is greater than the adventure of hate; and if the Christian is to make the adventure of peace today he must do it with energy and passion, with a positive faith in the patience and power of God. Every warrior of peace is called to a warfare with ignorance and disease, with sin and hatred, with lust and cruelty, a warfare in our own community where there are ignorant ones to be taught, children to be trained and protected, sinners to be shown the way of repentance, strangers and lonely ones to be befriended, the spirit of unkind malicious

gossip to be cast out by the spirit of charity. The social unit is the neighborhood, and the adventurer for peace must not only pour his prayers and support into the machinery of the League of Nations, but must work out good will towards men in that very difficult part of the field, his own community.

There is an adventure of friendship, not going with the crowd; that is not it. The adventure of friendship is to search out those who need a friend, to lay one's life alongside that other life and share one's life with that life. It is a mutual thing, a mutual giving, a mutual effort; and the religion of the great act of God's friendship with mankind must be a religion of friendship. If Christians are unfriendly, it is in spite of their religion, and is due to their imperfections.

And there is the adventure of worship, awe in the conscious presence of God, the effort to reach Him, to respond to Him, to adore Him, to seek contact with eternity; the venture of Communion with Him in the Sacraments; the venture of thanksgiving and praise, the repentance and forgiveness, the venture of intercession by which we seek to lift other lives into the Divine presence.

All life is an adventure, and if we are to interpret Christ today we must not fear the risk. Men venture life every day for possibilities only. Cannot the Christian take the risk for Christ? But risk is only one side of adventure; no adventure is ever brought to a good issue without its prosaic activities. There are pitfalls to escape, heights to climb, dragons to be slain, but there are long stretches of flat dull road along which the adventurer must plod. The Christian cannot achieve his adventure in one long thrill of enthusiasm; he must carry it through the weary miles when he can just drag one foot after another; the last lap is the one that counts; he must press on, not only when his enthusiasm enables him to mount on wings like an eagle, not only when his strength is able to run and not be weary, but most of all when the utmost he can do is to walk and not faint. That is the way of the adventurer who would interpret His Master to the life of today, in perhaps the hardest spot on earth—his own community.

"Present Day Iraq"

(For Use with July Program)

STUDENTS of the Bible are familiar with the word Mesopotamia but many do not know whereof one speaks when Iraq is mentioned. Those of us who are doing missionary work cannot read the facts concerning present day Iraq too often.

Iraq, or Mesopotamia, as it was formerly called, was the cradle of the human race and the ancient seat of civilizations. The Sumerians, the Babylonians, the Assyrians, the Chaldeans, the Persians, and later the Arabs all had their capitals in this valley. Again, many of the places mentioned in the Bible were in Mesopotamia. The country is also a very rich field for the spade of the archaeologist. In more than one way is the country interesting.

Iraq has come to age and is the newest nation on the face of the earth. Indeed, one may say that it is the newest nation in the oldest land. The British rule is coming to an end and the League of Nations will grant liberty to Iraq this year. She has reached full national status and is able to govern herself. She has a king, a parliament and ministers of state. The British, however, will remain as a protectorate. All this points to a

successful future state.

It is a Moslem country. Nine-tenths of the people are Mohammedans, following the teachings of Mohammed, who lived about six hundred years after Christ. Their sacred book is, not the Bible, but the Koran. The Moslems of Iraq are about evenly divided into two sects—Sunni and Shiah. It is only in Iraq that there is this division among Moslems. In other Moslem countries there are either Sunnis alone; or the population, as in Persia, is altogether Shiah.

In Iraq are four holy cities of the Shiah Moslems. These are built around a Mosque in which an Iman is buried. The cities are supported by pilgrims who visit these shrines. The people are very fanatical and superstitious in these cities. Any non-Moslem entering a holy city before the Great War did it at the risk of his life, and no one today is altogether safe unless he is accompanied by a native person.

The work of the Reformed Church and that of the United Mission is for both Sunni and Shiah Moslems and is carried on in Mosul, Baghdad and Kirkuk. Iraq offers a great opportunity for Christian work.—*Compiled.*

Welcome, Thrice Welcome

WE are happy to report three Young Woman's Missionary Societies this month. They are on the increase!

In the report from Christ Church, Hagerstown, we read: "We have 11 charter members, 4 of whom were Guild charter members. When the challenge was given to start a Young Woman's Missionary Society that other Guild girls might have an organization to graduate into and to enlist other young women in the cause, they accepted the challenge in a beautiful spirit." The president is Miss Hazel Brandenburg, 801 Mulberry Avenue, Hagerstown, Md.

Mrs. J. W. Zehring, Secretary of Organization and Membership of Lancaster Classis, writes: "In reporting the organization of the women of St. John's

Church, Lancaster, Pa., on February 23, 1932, with 17 members, we have five new societies for the year. I helped to organize four." We want to congratulate the efforts of this new secretary. Mrs. J. O. Meyer, 109 N. Mulberry Street, Lancaster, Pa., is president of the St. John's Society.

Zion's Classis, Potomac Synod, reports two new organizations, Emanuel Church, Treysville, Pa. Miss Kathryn Throne, York, Pa., R. D. 3, is the president. Organized by Mrs. Oliver K. Maurer on March 18, 1932, with 13 members.

Mrs. I. A. Raubenhold was instrumental in assisting at the graduation of a Senior Girls' Missionary Guild in Grace Church, York, Pa., on March 15, 1932, into a Young Woman's Missionary

Society. Mrs. Frank Drescher, 232 E. Jackson Street, York, Pa., is president of the 16 charter members.

And wasn't there pride in the voice of Mrs. George Spangler, Secretary of Girls' Missionary Guilds in Philadelphia Classis, when she called on the telephone to report the graduation of a Girls' Guild into a Young Woman's Missionary Society in Mt. Hermon Church, Philadelphia. The first graduation in the Classical Society! And of course there was a new Guild, too, but that is not for me to report. The president of the Young Woman's Mis-

sionary Society is Mrs. Jeannette J. Krogh, 1146 E. Rittenhouse Street, Philadelphia. Organized by Mrs. Spangler on March 23, 1932, with 12 members.

We challenge Guild Secretaries in other Classical Societies to a similar effort. And how about you Guild Counselors whose girls should assume greater responsibilities! Please step into line with a graduation service. We'll be glad to report your work.

CARRIE M. KERSCHNER,
Secretary of Organization and Membership General Synodical Society.

Of Current Interest

The World Was Made for Women, Too—This is the statement above the first woman's club in India. It is a Christian idea, unfamiliar to other faiths. It is the reason for the seven Union Christian Colleges of the Orient, of which Ginling is one. In all of these Christian Institutions for women we have had a part through that item "Joint Co-operative Work."

* * *

The Human Price of Coal—*A Study Outline of the Bituminous Coal Industry*—Why must thousands of starving children in the soft coal areas be fed by the Quakers? What are the basic causes of the chaos in coal? What are the points at issue between the operators and labor unions? Are the operators making money? Where does the consumer come in? Can the coal industry be reorganized to serve human need? How? What is the way out? Is Government action needed? These are some of the questions included in "The Human Price of Coal," a guide for discussion in church, college, and business groups, which has been prepared by a competent committee. It is also adapted as a reading text for individuals who are concerned not only with relief but with constructive remedies for this basic industry. Only an aroused social conscience based on knowledge of the facts will demand such basic changes in the industry as are necessary to eliminate the present chaos and develop an industry planned to serve human needs. Write to the Association Press, 347 Madison Ave-

nue, New York City, for the Outline—price per copy, 40c.

* * *

An Outstanding Conference—On July 2, 1902, a small group of leaders in the missionary enterprise met for a study of missions at Silver Bay on Lake George, New York, and under the vision and inspiration of that meeting formed the Young People's Missionary Movement which later became the Missionary Education Movement of the United States and Canada. Through all the years since then, this conference at Silver Bay has kept in the vanguard of missionary knowledge and outlook, training for leadership, higher Christian living and larger service. Many other conferences in different parts of the country have been established as a result of the influence of Silver Bay.

The dates for 1932 are June 28 to July 8. Anyone seventeen years of age and over is eligible to attend. There are two sections to the program: The adult and leadership training program, and the young people's program. The courses in the adult program are open to young people but the young people's courses are limited to young people themselves. For additional information write Rev. Walter Getty, 150 Fifth Avenue, New York City.

The Rev. John H. Warnshius, pastor of Brighton Heights Reformed Church, Staten Island, N. Y., who attended the Conference last year, has written the following testimony of a summer conference:



PRIMARY GIRLS' SUMMER VACATION SCHOOL, FIRST REFORMED CHURCH,
SAN FRANCISCO, CALIFORNIA



REV. YOSHIHARU SAITO (RIGHT) WITH
THREE OF THE YOUNG MEN OF FIRST
REFORMED CHURCH, SAN FRANCISCO,
CALIFORNIA

Mr. Saito is Director of Religious Education.



JUNIOR BOYS' SUMMER VACATION SCHOOL, FIRST REFORMED CHURCH,
SAN FRANCISCO, CALIFORNIA

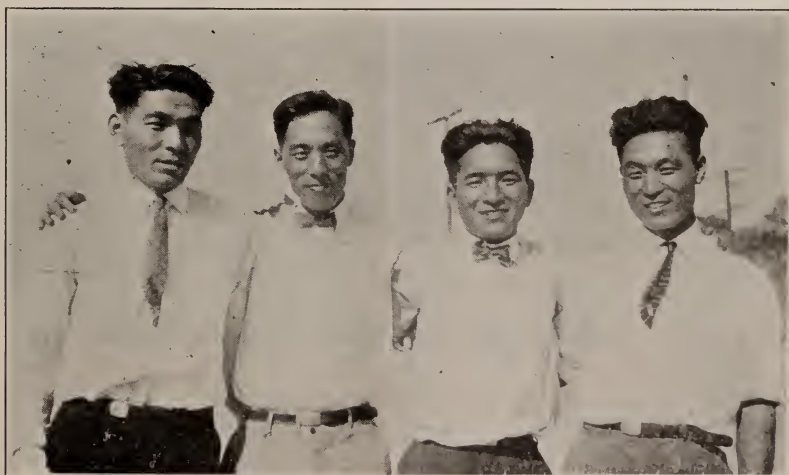
OUR
JAPANESE
FRIENDS



A KINDERGARTEN GROUP, JAPANESE REFORMED CHURCH,
LOS ANGELES, CALIFORNIA

MRS. EDITH TAKESHITA, KINDERGARTEN
TEACHER, JAPANESE REFORMED CHURCH.
LOS ANGELES, CALIFORNIA

Author of prayer on June page of the Prayer
Calendar.



CHRISTIAN ENDEAVORERS, JAPANESE REFORMED CHURCH,
LOS ANGELES, CALIFORNIA

Silver Bay Summer Conference

(Continued from Page 231)

"Are we the only Reformed Church delegates, only two churches? Where are all the others?"

That was the question asked as we gathered the Reformed Church group together at the Silver Bay Conference last year. It seemed strange to this group of ten young people that so few churches appreciated the conference which was meaning so much to them. They were unwilling to believe that it was not possible for others to get there, because they knew in their own case that somehow or other, in spite of difficulties, it had been managed.

Now it is a fact that these conferences need to be seen to be appreciated. I suppose most ministers and church leaders feel about this conference as I felt before I went. It was not that I did not believe in them. My church has been committed to conferences for a great many years and people gladly contribute to a special fund every year to send a small group. I was happy to go when an invitation came to me to participate last year, but I went somewhat grudgingly thinking of the many things I could have done in those ten days. We do so hate to spare the time unless we are sure that we are going to get full value for it.

All such scepticism vanishes as soon as one comes into the atmosphere of the conference. There is an eager air of expectancy which takes hold of one and all. The spirit of goodfellowship makes for immediate acquaintance with everyone and what a delightful thing this business of making new friends can be. Soon you are caught up in the subject matter of your courses and find yourself deeply interested in new problems and questions and facts that widen your horizon and enlarge your heart.

A few things stand out clearly. Young

people like these conferences and it is an important law of learning that the greater the pleasure of learning the better we learn. Unanimous was the resolution to come back this year. Another discovery many made was that the Christian way of life could be interesting and absorbing. "I thought," said one young fellow, "that to be a 'regular guy' I had to 'soft pedal' my religion and shade my principles. I have found out that a fellow can be a good Christian, live up to his principles and still have a good time and be a 'regular guy.'"

"I was never much interested in religion and the church," said a young lady, "but I am going back with a new view of these things. I have found there is more to it than I realized."

One thing is sure: that these conferences are the most certain way of creating a missionary spirit in the youth of today that can be found. That is one of the most necessary objectives and a difficult problem in our educational program. No one can spend ten days at Silver Bay and fail to get a better understanding of mission work. More than that, he can scarcely go away without having related himself to this great task of the Kingdom in a very vital way.

Can we not plan to have our churches widely represented at the Conference this summer? No pastor or church worker who is seeking to give his young people all that is available to them can afford to deny them these opportunities.

Brighton Heights Church has for many years been sending its young people to summer conferences as a part of its educational program and as a consequence we have now a strong group within the church which is steadily taking its place in the leadership of our work. The relationship of cause and effect is very obvious.

Among the Reading Course Books

Excerpts From Three of Them

"PLEASE do not consider me either impertinent or patronizing if I ask, 'Are you reading as much as you might?' But it is easy for all of us to lapse, so easy for us to become slaves to the whim of

the moment. The habit of reading, if only a little, when it is done regularly, soon becomes automatic, and carries us into higher levels of thought, up, up, and up. A book in the hand is worth a whole library in the land of Maybe-some-day."

"WOMAN"

By EVANGELINE BOOTH

"For, if woman has been successful in inspiring men to great deeds and noble aims, it is because she herself abounds in enthusiasm. It is a mistake to attribute a woman's enthusiasm to excitement, to emotion. It is, rather, an utter abandonment to an aim, only to be carried to triumph by such devotion. If woman loves, she worships. If she champions a cause, she will fight for it. If she gives, she gives all. If she lives for, she will die for.

"We women have made many homes in the world. But we have now the task of changing the world into a home. We have seen many fathers of families. We have now to realize the Fatherhood that includes all families, the Fatherhood of God in Christ. The housekeeping that we have now to undertake is housekeeping on the grand scale; it must include all nations, all people in a nation, the rich and the poor, the saints and the sinners—come ye to the waters; come and be reconciled to God in His heaven and man upon earth.

"... may I ask that we all link hands in a solemn contract to press on. We must light new lamps. We must tread new paths. We must go on. While there is a land to Christianize we must go on. While a lost girl wanders, we must go on. While there is a city or a home without a Bible, we must go on. Wherever the ship of life is in danger, there—death or life—must we go on!"

"KIOWA"

By ISABEL CRAWFORD

"This simple story of ten years, eight months and three days of the best part of my life was written at random during exhaustive activities in tent, tepee and lodge and condensed later to leave out all that was hardest and most disagreeable.

"... Splendid helpers, a cast-iron constitution, Scotch determination, Irish nonsense, the Divine call and the power of the Holy Spirit, are the elements that made for success. Had any one of them been lacking the results could not have been the same."

—From the preface by the author.

"I know the Kiowa Indians and their country. I have seen Miss Crawford among her red parishioners. I know her, and the way she goes about things. And to this I can add my assurance that when I was Commissioner of Indian Affairs, I would have given worlds to have filled the Indian field with just such women as she . . . Whoever wishes to learn how to reach the heart of the real Indian, can come to no better fountain of information and inspiration than Miss Crawford's book."—*Hon. Francis E. Leupp, Former U. S. Commissioner of Indian Affairs.*

"MAKING THE MOST OF ME"

By RALPH PARLETTE

"A hundred mad, wet, bedraggled, half-frozen people waited at a junction-point for a main-line train that they had come down on a branch-line train to take at this point.

"There was no operator there, so we could not tell how late the train was. The rickety old shed dignified by the name of station was too small to hold the half of us, so most of us stood out in the sleety storm of that raw January day in the mountains of West Virginia. What we said about railroading in general and West Virginia railroading in particular as we shivered in that storm must have kept the recording angel sending out for more ink!

"When that belated train pulled up to the station, it was about two hours late, and a hundred cold, wet, abused people climbed aboard. We wanted to fight somebody, each of us had a chip on his shoulder. One word would have started a riot. The cars were damp and uninviting. The sun didn't shine—there wasn't any sun! We hadn't been used right; even the babies cried—miserable little brats! Why will women bring their offspring out on a day like this? Life wasn't worth living. God had resigned!

"Then a miracle happened. The car-door opened and a conductor came in with a face like a sweet-apple pie. He looked over that pandemonium of hopeless souls and—smiled! 'Good morning!' he said. 'Glad to see you! Folks, we're sorry to be so late this morning, but it is a

hard run in this storm with a crippled engine, and we are doing the best we can. Please be patient with us. Tickets, please.'

"I wish you could have heard him say, 'Tickets, please'—like he was asking us to do him a personal favor. Some of us decided to try and live awhile after that. We began to feel human. 'Good morning!' said that apple-pie-faced conductor as he started down the aisle and shook hands with the first man who handed him his ticket. 'Going to Jimville? Well, we'll be there about 10.30 if we stay on the rails.'

"'Good morning! Glad to see you!' he said to the next man as he punched his ticket. 'Good morning, glad to see you!' he said to each person as he came along. 'Mother, what a pretty baby!' And the squalling infant stopped and began to

crow! You should have seen that conductor coming down that aisle, smiling upon everybody and treating us as though we were guests in his parlor! You could hear the chips dropping from our shoulders. I rubbed my eyes; am I dreaming or dead, and is this the millennium express? The sun began to shine, the birds began to sing, and the babies—blessed little angels!—began to crow. And God reconsidered his resignation! All because one man was making more music than he was hired to make.

"Men like . . . are real ministers. All ministers do not stand on carpeted pulpits. Many of them preach and minister from swinging platforms, over the counters, through ticket-windows and at the traffic crossways. And wherever we meet them the clouds disappear and the sunshine of human happiness lights our way. The world is hungry for such ministers."

Suggested Book Order

When cash accompanies a \$10 order of Reading Course Books a \$1.00 book may be had free of charge. Please designate book desired.

China's Children	\$1.25
The Christmas Heretic.....	.50
Making the Most of Me.....	2.00
Woman .....	.60
The Young Revolutionist.....	.75
Kiowa	1.50

The Lash .....	.10
Sophie .....	.75
Jane in the Orient.....	1.00
The Forest Hospital at Lambarene, (Albert Schweitzer)	2.00
	<hr/> \$10.45

Free Book—"Men Who Stood Alone"
—(The Hebrew Prophets in action).

Consecration and Commemoration

Life Members

EASTERN SYNOD

Lancaster Classis—Mrs. J. E. Hargelroth, 326 E. Clay St., Lancaster, Pa.

Schuylkill Classis—Mrs. Caroline Pfeil, Pitt St., Tamaqua, Pa.

West Susquehanna Classis—Mrs. Laura A. Mohn, 127 S. Third St., Lewisburg, Pa.

POTOMAC SYNOD

Mercersburg Classis—Mrs. G. Ermine Plott, E. Baltimore St., Greencastle, Pa.; Dr. Franklin F. Bahner, 124 N. Church St., Waynesboro, Pa.

Gettysburg Classis—Mrs. Harry E. Lough, New Oxford, Pa.

Baltimore-Washington Classis—Theresa Marguerite Jarrell, 1420 Ingraham St., N. W., Washington, D. C.

OHIO SYNOD

Northeast Ohio Classis—Marie Kathryn Geiser, 422 Park St., Orrville, O.; Mrs. Albert Vondersmith, 1850 E. 81st St., Cleveland, O.

East Ohio Classis—Mrs. Jennie Staley Wilson, 240—21st St., N. W., Canton, Ohio.

West Ohio Classis—Mrs. Harry Komminsk, New Bremen, Ohio.

NORTHWEST SYNOD

Sheboygan Classis—Miss Ella Arpke, Upper Falls Road, Sheboygan, Wis.

Milwaukee Classis—Miss Betty Gross,
2905 N. 24th St., Milwaukee, Wis.

Members in Memoriam

EASTERN SYNOD

East Pennsylvania Classis—Mr. Harold
S. Vannatta, 1937 Washington Blvd.,
Easton, Pa.

POTOMAC SYNOD

Mercersburg Classis—Mrs. Grace W.
Mickley, W. Queen St., Chambersburg,
Pa.; Mrs. Mary Louise Mickley, 214
E. Washington St., Chambersburg, Pa.

Carlisle Classis—Mrs. Sabina Titzell
Deardorff, N. Fourth St., Newport,
Pa.; Mrs. Margretta Stambaugh, Car-
lisle, Pa.; Mrs. Mary Jane Hertzler,
Carlisle, Pa.

Baltimore-Washington Classis — Mrs.
Katherine E. Schlingman, 4016 Wood-
lea Ave., Baltimore, Md.; Miss Myrtle
Marie Grimmer, Laurel Hill Lane,
Catonsville, Md.

NORTHWEST SYNOD

Milwaukee Classis—Mrs. William Wer-
necke, Newton, Wis.; Mr. William
Wernecke, Newton, Wis.

Literature Chat

CARRIE M. KERSCHNER

“**L**OVE, peace, self-control, and other fruits of the spirit-filled life are more sure to result if one has an ever-increasing growth God-ward and man-ward through properly directed worship, service, and study.” Elsewhere in the same article this self-same pastor said, “Our guilds and clubs are doing little more than to raise money and provide social contacts.” It is gratifying to know that he was not speaking of Girls’ Missionary Guilds, Young Woman’s or Woman’s Missionary Societies. The chief emphasis of these organizations is on “properly directed worship, service and study.” Money and social contacts are a natural result.

We’ve been pleased at the number of Guilds that are graduating into Young Woman’s Missionary Societies and at the new group of young women who have organized. We believe this will close the gap that has been so evident in our membership.

For all of these age groups and the boys and girls in the Mission Bands we are bearers of the good news that much literature in the form of books, helps, leaflets, maps and pictures will be available and ready for Summer Conference use. Therefore place your order now and during leisure moments read the books you will use at Conferences. The fol-

lowing are ready: “The Young Revolutionist” by Pearl Buck, author of “The Good Earth,” a best seller for many months, and of “Sons,” now appearing serially in a popular magazine, is fascinating from the first word to the last. Guilds will want to order this book; boys will revel in every page and women will be restless until they have reached the concluding paragraph. In short, it is a vivid picture of Chinese youth. Paper, 75c; cloth, \$1.50. Of course, it’s a two-unit book!

All women will be delighted with the fascinating story of China’s new womanhood as told by Mary Brewster Hollister in “Lady Fourth Daughter of China.” This is recommended especially for use by groups of women and young women. Paper, 50c; cloth, 75c.

Primary boys and girls will be glad for a copy of an attractively illustrated book entitled “Chinese Children of Woodcutter’s Lane.” Cloth, 85c.

An attractive little book of stories is the “Book of a Chinese Baby.” Paper only, 40c. (A series of programs will be based on this book).

Beginners delight in the popular Nursery books. Use “Ah Fu: A Chinese River Boy.” Boards, 50c; and “Wen Bao’s Birthday Game,” a combined story and picture, 20c.

Workers with children and the children themselves will be thrilled with the Chinese Panel Posters! 50c.

Indeed there are American Indian Posters, too. Also listed at 50c. All the above items are in stock. We want to serve you promptly.

Then there is the Home Mission area with its theme "The American Indian." A few pieces of literature are ready now.

"Three Arrows: The Young Buffalo Hunter," of which we wrote last month.

"The Winnebago Finds a Friend," by A. V. Casselman, will be off the press by the time you read this Chat. It will be used by *all groups* at Conferences. Order an advance copy. Paper only, 50c.

There will also be a Picture Sheet on the Winnebago Indians. Price, 25c.

In stock now "Teaching Pictures on the American Indian," eight pictures, 11 by 14 inches, 50c; a general American Indian Picture Sheet, 25c; North American

Picture Map with an American Indian Insert Sheet, 60c.

Additional copies of "Four Phases of the Thank Offering" may be desired. They sell for 2 cents each; 6 for 5 cents. The Hymn "Not Half Have Ever Been Told" is priced at 5 cents per copy.

The Book a Month

"Important to Me," by Margaret Slattery. Everyone likes Miss Slattery's talks and while this was written primarily for young people, older young people will benefit by its reading. Please note the changed price. The book is \$1.00.

Those residing in the area of the Eastern Depository order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

A True Story

A GROUP of girls were sitting with their leader around an open fireplace on a chilly evening in March. Conversation had drifted to general topics when one of the girls said, "Tell us more about the Summer Missionary Conference you attended last summer." The girl to whom this request was directed was the only one of the group who had attended the Conference and so all were eager to hear about it.

This is what they heard: "The Conference isn't all work and no play for we always have a fine recreational leader to teach us how to use our leisure time and how to direct recreation at home. We played baseball, ping pong, singing games and—oh, lots of other things. You really must go to know how much fun and how many good times we have there. The important part of the Conference, though, is the classes."

"Aren't they rather dry?" asked one of the girls.

"Dry? Well, I should say not. The books taught are those to be used in the missionary organizations during the next year. We are always eager to know about the books we are going to use in Guild. Besides having good discussion on these study themes we learn how to present them to our Guild.

"I liked the Sunset Services very much, too. There we received help and inspiration for the next day's work and had much to think about at night.

"Then we had opportunities to meet and hear the missionaries who were home on furlough. Since I met them last summer I have enjoyed reading about our missionary work much more. Then, too, we really know what is being done with the money which we give.

"I wish all of us could go this summer, don't you?"

"I don't see how I could ever go," said one of the girls.

"Nor I," joined in several others.

"Why not start saving your money now and by Conference time you will have enough," suggested the leader. "Nickels and dimes soon amount to quite a sum in a short time. The Summer Missionary Conference will be something very worthwhile for which to save, for you will never forget the experiences you have there."

The girls agreed to start saving their money for the Conference.

"I have another idea," said one of the girls enthusiastically. "Let's make a poster with the mileage from our home to the Conference on it and as each of us brings her savings mark off so many miles. Then we can see who is the nearest to the Conference."

The poster was made. Up to this time, most of the girls have over half the amount it takes to get to the Conference. They are certain that all of them will get there.

WHAT ARE YOUR GUILD GIRLS
DOING TO SEND THE GIRLS TO
CONFERENCE?

Welcome to the New Organizations!

Girls' Missionary Guilds

EASTERN SYNOD—

St. John's, Sinking Spring, Pa. Organized by Miss Rosa Ziegler with 19 charter members. President, Miss Helen C. Ravel, Gring Avenue, Sinking Spring, Pa.

Grace, Allentown, Pa. Organized by Mrs. Claude Kleckner with 10 charter members. President, Miss Henriette Dietz, 739 South Hall, Allentown, Pa.

Mt. Hermon, Philadelphia, Pa. Organized by Mrs. Geo. Spangler with 11 charter members. President, Miss Florence Keating, 4247 N. 16th Street, Philadelphia, Pa.

Tabor, Philadelphia, Pa. Organized by Mrs. J. J. Spaulding with 7 charter members. President, Miss Grace Brustlin, 5866 N. 6th Street, Philadelphia, Pa.

Trinity, Coplay, Pa. Organized by Naomi Brong Werkheiser with 24 charter members. President, Miss Ruth Balliet, 118 So. 4th Street, Coplay, Pa.

POTOMAC SYNOD—

Salem, Altoona, Pa. Organized by Mrs. Clare F. Reifsnnyder with 15 charter members. President, Miss Violet Mensch, 329 E. Carolina Avenue, Altoona, Pa.

St. Paul's, Roanoke, Va. Organized by Mrs. Ellis Hay with 6 charter members. President, Miss Ruth Keenan, 127 Carolina Avenue, S. R., Roanoke, Va.

OHIO SYNOD—

Bascom, Ohio. Organized by Mrs. R. E. Eshmeyer with 6 charter members. President, Miss Mae Windsor, Bascom, Ohio.

Bettsville, Ohio. Organized by Mrs. R. E. Eshmeyer with 6 charter members. President, Miss Maxine Esterly, Bettsville, O.

Mission Bands

MID-WEST SYNOD—

Saron, Linton, Indiana. Organized by Mrs. E. B. Stoeckel with 7 charter members.

EASTERN SYNOD—

Colonial Park, Pa. Organized by Miss Katherine Bolton with 30 charter members.

Quiz

1. If risk is not the only side of Christian Adventure, what is another?
2. What Classical Society reports five new societies for the year?
3. It is only in _____ that we find both Shiah and Sunni Moslems.
4. Tell the story of the conductor with a face like a sweet-apple pie.
5. The Young Revolutionist is the latest book from the pen of _____.

(Continued from Page 217)

window above the altar, representing the Ascension, is the gift of two daughters of the late Elder J. B. Fricker, of Reading, Pa.

Without doubt a great contribution has been made to the Christian cause in North Japan through the erection of this building. It will first of all make its deep impress upon the spiritual life of North Japan College itself. Generation after generation of boys and young men passing through the institution will be influenced for God and the Christian life through it. But its influence will extend far beyond the confines of the school itself. It has already caught the attention of the people of the city and of people far beyond it. It will stand as an abiding witness for Christ and His Kingdom in this land.

All honor therefore is due to Miss Ella A. Rahauser, devoted daughter and

granddaughter of sainted forebears, whose lives had already brought honor to the Rahauser name in the Reformed Church. She has done a great deed, whose influence will be felt down through generations to come.

Honor is due also to others who made sacrificial gifts for interior equipment, for the organ, for altar window, and for other necessary purposes. Miss Mary E. Gerhard, missionary, and her two sisters contributed the altar, pulpit and other chancel furniture in memory of their sainted father, the Rev. D. W. Gerhard, D.D., and in honor of their revered mother. Finally, honor is due also to those on the field who gave themselves with unsparing devotion to the arduous work of superintending the construction. On the evening after the dedication there were cabled to Miss Rahauser the words, "Rahauser Memorial Church dedicated. Praise God."

(Continued from Page 221)

with blind eyes she comes a long way just to sit with us."

The woman with cataracts: "Yes, I do most of all! My eyes can scarcely see the road, but then I am glad to come. Twenty-five garments, you say, are started for the poor. That is Jesus' love which I, too, have received."

The near-sighted woman nudges her neighbor and whispers: "Did you know she gave her only padded suit to our poor fund—and twenty cents, which is her daily food? That is too good."

The neighbor: "She did! She must be foolish to give so. What will she wear?"

The near-sighted one: "She says she will be provided for. It is unthinkable, such zeal."

The teacher's wife: "We will just about get done by cold weather, which is well. The suffering this year is worse than any year. Many are cold already and clamor at our door at night, but what can we do for so many! It is well we do this."

Miss Li: "Yes, it is well we do it. I did not know what to do a few weeks ago with that woman who gave birth when the 'Reds' came in the spring. I gave her a dollar and brought her to the hospital, but she was already beyond medical help. What was one to do? I suppose she went away and died. Then poor Meilan, her

baby mangled at birth. Now there is the woman the mad dog bit."

The near-sighted one: "Who is it that is bitten by a dog? I did not know of that."

Miss Li: "The gateman's wife at the school. A wild dog rushed in from outside and bit three people. The woman's arm is big and swollen, a schoolboy's leg is mangled and a child is bitten. The servants killed the dog and ate his flesh. The hospital has sent for some kind of injection, but it will take a long time to come. They brought the dog's head to show the doctor and he looked to see what kind of spittle it had and then sent for an injection to match it. Of course that would do it if it comes in time."

"So many, many things. The nurse and I went out to tell the poor to come for free injections against cholera—but they are afraid of the injections and will not come and so they are dying, thirty and forty a day. There is no end to it. What is one to do? So many die, and yet it seems to me each day the streets are more crowded than before. What is one to do!"

The hospital cook's wife: "Ah well, the sun is down behind the roofs so I must get back. One still must eat."

Miss Li: "I suppose so. All come again next week—our work today is fine."

Our Foreign Missionary Force

Friends of the Missionaries will be glad to know where they live and the kind of work which they are doing. This information is here given. Let us also suggest that these servants of the Church and their work be always in our *minds* when we pray to the Lord of the *Harvest*.

JAPAN MISSION

I. EDUCATIONAL

North Japan College, Sendai—
Rev. David B. Schneder, D.D., LL.D.,
President
Rev. Paul L. Gerhard, Pd.D.
Rev. William G. Seiple, Ph.D.
Miss Mary E. Gerhard
Rev. Elmer H. Zaugg, Ph.D.
Mr. F. B. Nicodemus
Mr. Oscar M. Stoult
Mr. Arthur D. Smith, A.M.
Mr. Charles M. LeGalley
Mr. Carl S. Sipple
Mr. Robert H. Gerhard
Miyagi College, Sendai—
Rev. Carl D. Kriete, President
Miss Kate I. Hansen, Mus.D.
Miss Lydia A. Lindsey, A.M.
Miss Mary E. Schneder
Miss Harriet P. Smith
Miss Helen I. Weed
Miss Mary E. Hoffman
Miss Selma G. Grether
Miss Helen D. Hanold
Miss Helen E. Primley
Miss Mattie E. Peterson

II. EVANGELISTIC

Tokyo and Saitama Prefectures—
Rev. Henry K. Miller, D.D., Tokyo
Miss B. Catherine Pifer, Tokyo
Fukushima Prefecture—
Rev. Christopher Noss, D.D., Wakamatsu
Rev. Marcus J. Engelmann, Wakamatsu
Yamagata Prefecture—
Rev. W. Carl Nugent, Yamagata
Miyagi Prefecture—
Rev. Frank L. Fesperman, Sendai
Akita Prefecture—
Rev. I. George Nace, Akita
Aomori Prefecture—
Rev. George S. Noss, Aomori
Iwate Prefecture—
Rev. Gilbert W. Schroer, Morioka
Business Office, Sendai—
Rev. Alfred Ankeney
Kindergarten Work
Mrs. Carl S. Sipple, Sendai
Mrs. D. B. Schneder, Sendai
Mrs. Henry K. Miller, Tokyo
Mrs. W. Carl Nugent, Yamagata
Mrs. Gilbert W. Schroer, Morioka

CHINA MISSION

I. EDUCATIONAL

Huping, Yochow City—
Rev. Edwin A. Beck
Rev. Karl H. Beck
Ziemer Memorial Girls' School,
Yochow City—
Miss Gertrude B. Hoy, A.M.
Miss Erna J. Flatter
Eastview Schools, Shenchow—
Rev. J. Frank Bucher, A.M.
Girls' School, Shenchow—
Miss Esther I. Sellemeyer
Mrs. George R. Snyder, A.M.
Central China Union Theological Seminary,
Wuchang—
Rev. Paul E. Keller, D.D.
Central China College, Wuchang—
Rev. Paul V. Taylor, Ph.D.
Mrs. Paul V. Taylor

II. EVANGELISTIC

Yochow Station—
Rev. Sterling W. Whitener, Yochow City
Rev. Jesse B. Yaukey, A.M., Yochow City
Mrs. Mary B. Hoy
Shenchow Station—
Rev. George R. Snyder, A.M., Shenchow
Miss Minerva S. Weil, Shenchow
Rev. T. F. H. Hilgeman, Shenchow
Yungsui Station—
Rev. Ward Hartman, Yungsui

III. MEDICAL

Hoy Memorial Hospital, Yochow City—
Miss Alice E. Traub
Miss Sara E. Krick
Abounding Grace Hospital, Shenchow—
Miss A. Katharine Zierdt
Mrs. T. F. H. Hilgeman

MESOPOTAMIA

American School for Boys, Baghdad

Rev. Calvin K. Staudt, Ph.D., Principal
Rev. David D. Baker
Rev. F. Nelsen Schlegel

United Mission

Evangelistic—
Rev. Jefferson C. Glessner, Kirkuk
Educational—
Miss Effie M. Honse, Girls' School,
Baghdad

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Schaff Building, 1505 Race Street, Philadelphia, Pa.

BOARD OF HOME MISSIONS

President,
Rev. Charles E. Miller, D.D., LL.D.

Vice-President,
Rev. C. B. Schneder, D.D.

General Secretary,
Rev. Charles E. Schaeffer, D.D.

Recording Secretary,
Rev. Frederick C. Seitz, D.D.

Treasurer
Joseph S. Wise

Superintendents,

Rev. William F. DeLong, D.D., Church Building.

Rev. James M. Mullan, D.D., Eastern.

Rev. John C. Horning, D.D., Central-West.

Rev. Edward F. Evemeyer, Pacific Coast.

Rev. T. P. Bolliger, D.D., Northwest.

Rev. Rufus C. Zartman, D.D., Evangelism.

Attorney for the Board,
Bruce A. Metzger, Esq.

Members of the Executive Committee,

Rev. Charles E. Miller, D.D., LL.D., Rev. Frederick C. Seitz, D.D., Elder Randolph S. Meck, Rev. Charles B. Alspach, D.D.

Members of the Board,

Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Alspach, D.D., Rev. Jacob Schmitt, Rev. Frederick C. Seitz, D.D., Rev. H. Nevin Kerst, D.D., Rev. Josias Friedli, Rev. J. C. Leonard, D.D., Elder E. L. Coblentz, Esq., Elder W. A. Ashbaugh, Elder Randolph S. Meck, Elder Maurice G. Lipson.

BOARD OF FOREIGN MISSIONS

President,
Rev. Charles E. Creitz, D.D.

Vice-President,
Mr. Henry C. Heckerman

Secretary,
Rev. Allen R. Bartholomew, D.D., LL.D.

Assistant Secretary
Rev. John H. Poorman

Treasurer,
Rev. Albert S. Bromer, D.D.

Legal Advisor,
Field Secretaries,

Rev. Jacob G. Rupp, D.D., Allentown, Pa.

Rev. Daniel Burghalter, D.D., Tiffin, Ohio.

Field Worker,
Miss Alliene S. DeChant, Hanover, Pa.

Medical Examiner,
Dr. John H. Dubbs

Members of the Executive Committee,

Rev. Charles E. Creitz, D.D., Elder Henry C. Heckerman, Rev. Allen R. Bartholomew, D.D., LL.D., Rev. Albert S. Bromer, D.D., Rev. George W. Richards, D.D., LL.D., Elder David A. Miller, Elder J. Q. Truxal.

Members of the Board,

Rev. Charles E. Creitz, D.D., Rev. Allen R. Bartholomew, D.D., LL.D., Rev. Albert S. Bromer, D.D., Rev. Frederick Mayer, D.D., Rev. John M. G. Darms, D.D., Rev. Albert B. Bauman, D.D., Rev. George W. Richards, D.D., LL.D., Rev. Edwin W. Lentz, D.D., Elder William W. Anspach, Elder David A. Miller, Elder J. Q. Truxal, Elder Henry C. Heckerman, Elder Edward S. Fretz, Elder Henry C. Trumbower.

Meetings,

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

WOMAN'S MISSIONARY SOCIETY

President,

Mrs. L. L. Anewalt, Alto Vista Apartments, 1036 Walnut Street, Allentown, Pa.

Vice-Presidents,

Mrs. B. B. Krammes, 14 Clinton avenue, Tiffin, Ohio.
Mrs. Irvin W. Hendricks, 259 S. Main street, Chambersburg, Pa.

Recording Secretary,

Mrs. F. W. Leich, 600 Elberon avenue, Dayton, Ohio.

Corresponding Secretary,

Miss Bessie R. Shade, 314 Walnut street, Royersford, Pa.

Treasurer,

Mrs. R. W. Herberster, Prospect, Ohio.

Statistical Secretary,

Miss S. Elizabeth Zimmerman, 303 Diamond street, Berlin, Pa.

Executive Secretary,

Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Philadelphia, Pa.

Secretary of Literature,

Miss Greta P. Hinkle, 416 Schaff Building, 1505 Race street, Philadelphia, Pa.

Director, Educational Commission,

Mrs. Edwin W. Lentz, 311 Market street, Bangor, Pa.

Literature Depositories

Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Philadelphia, Penna.

Secretary of Girls' Missionary Guilds and Field Secretary of Girls' Missionary Guilds and Mission Bands,

Miss Ruth Heinmiller, 2969 W. 25th street, Cleveland, Ohio.

Secretary of Printing,

Mrs. Henry S. Gekeler, 3861 W. 20th street, Cleveland, Ohio.

W. M. S. Editor, OUTLOOK OF MISSIONS,

Miss Greta P. Hinkle, 416 Schaff Building, 1505 Race street, Philadelphia, Pa.

Secretary of Thank Offering,

Mrs. F. R. Casselman, Tiffin, Ohio.
Secretary of Life Members and Members in Memoriam,
Miss Ella Klumb, 2744 N. 48th St., Milwaukee, Wis.

Secretary of Temperance,

Mrs. Maud B. Trescher, 113 S. 2nd street, Jeanette, Pa.

Secretary of Stewardship,

Mrs. John Lentz, 522 Main street, Collegeville, Pa.
Secretary of Organization and Membership,
Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Philadelphia, Pa.

Secretary of Central West,

Miss Helen M. Nott, 2938 N. Ninth street, Milwaukee, Wis.

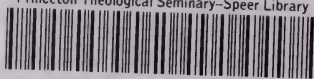
Historian,

Mrs. F. H. Diehm, 255 Hamilton street, Rochester, N. Y.

Miss Sara Jo Schilling, 2969 West 25th street, Cleveland, Ohio.

I-7 v.24
Outlook of Misisons

Princeton Theological Seminary-Speer Library



1 1012 00319 3119